THE DREAM PROBLEM

AND THE MECHANISM OF THOUGHT

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THE DREAM PROBLEM

BOOK III

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THE DREAM PROBLEM

AND THE MECHANISM OF THOUGHT

Viewed from the Biological Standpoint

BY

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BOOK III

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THE DREAM PROBLEM

Book III

The Dream Problem
As Back-Trailing Thought

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FOREWORD INTRODUCING BOOK III

The Dream Problem as Back-Trailing of Thought

IN order to give practical value to the running comment upon the group of dreams presented as Fair Samples, it has seemed desirable to offer the dreams in a single "book" and to submit the onirocritical comment in the form of the present separately bound third book. This arrangement has the advantage of making it more convenient for the reader to study the interpretations in parallel with the full narratives of the dreams; and he can likewise collate these with various onirocritical comments in the introductory book of the work. The several aspects of the same dream can thus be placed in apposition under independent book covers, affording a flexible use of comparison as a means of co-ordinating the different approaches to the dreams.

Viewing the dreams in parallel with the interpretations thereof in the commentary, we shall find that we can interpolate a certain mediating conception, familiar to biologists under the name of *archetype*. It is used by them to reconcile the apparent divergencies that separate closely related species and it consists of a rudimentary pattern which emphasizes their essential likenesses; that is, it outlines the features they have in common. In biology, we can make a neat diagram that shows in one hybrid picture all that is generically essential in oyster, clam and snail. It is the mollusc archetype. Not so true to logic is the form of the concept that spans the gap between cue and recall in a dream. Yet the interplay of ideas is betrayed by the qualities of particular items that stand for a family or categoreme of ideas. These can be guessed at on the very principle that is so famil-

iar to children in the famous card game of "Authors," where the purpose of each player is to complete any "family" he has partly in hand, by collecting the missing members. Similarly, we may suppose that the dreamer is mulling in his brain patterns a genus-concept corresponding to each thought-link between a dream item and its inciting cue. Many of our secondary running heads furnish summaries of just such archetypal inter-relationships, particularly in Book II.

In onirocritical technique, one may with profit resort to a silhouette of the dream on broad (generic) lines as a means of speeding the detection of whatever families of ideas or class-concepts may underlie the patent content of the dream. In this way, the tenuous threads of an archetype or categorial concept supply a bridge of connection between the dream and its inciting cause, which leads ultimately to the meaning. Furthermore, scrutinizing this resource from the standpoint of explaining oniric irrelevancy, we shall see that the absurdities, the mal-apperceptions and other vagaries of response to the cues actually underlying and inciting the dream, prove in final analysis to be mostly "errors" perpetrated by the accident of passing through the *correct genus* to the *wrong species* of imagery.

To recognize the dreamer's departure from relevancy as a shifting in such categorial linkages is essential to our theory of Trial and Error in Dreams. For further emphasis, I may borrow an illustration from the lapses of old age:

A certain grandmother, when desiring to speak with *Clarissa*, one of her grandchildren, would as likely as not call first for the others, *Bessie*, *Amy*, and *Lucretia*, before settling down upon the right Christian name. She had correctly aroused the genus or category of *granddaughters*, but the right specific name failed often to appear until she had gone over some of the wrong sub-ordinate members. Another way of expressing this idea, without resort to a parallel, is to say that the dream usually brings into play the *correct supra-ordinate concept or categoreme*, which is truly relevant (in a generic

and archetypal way) to the subjacent cues, but that their further operation in sleep falls short of precision in evoking the right subordinate member of the category, thus missing the item most closely allied to the cue or cues. This, mainly, is what confers the peculiar tang of absurdity upon the sleeper's response to given cues in dreams. It is this mechanism that leads to what we call *subrogation*, i. e., substitution in recall.

Two brief instances will add color to this formulation, showing the way for its application by the reader to the study of the various parts of the Commentary.

A Case of Categorial Cross-Linkages

While engaged in collaborating with medical specialists in the experimental administration of suprarenalin to an asthmatic patient, I plan to go off duty for a season. Having occasion to consider letting the patient take a journey unattended by me, and without his being accompanied by any of the physicians who especially understand his case, I apprehend that he will possibly come under the care of less experienced practitioners, inasmuch as he is going to a rural neighborhood. I dream as follows:

I am addressing a black-robed doctor who appears nonplussed at the bedside of this patient: I say to him sarcastically, "I see you are a devotee of the lobster!"

The categorial or supra-ordinate relations were introspected during the half-waking period that followed the dream, as below:

A lobster is a member of the class of Crustacea; so is a scorpion, which is an animal much employed in ancient quack medicine. But, specifically, I possess a scorpion preserved in alcohol and mounted in the form of a clear glass paper-weight; it is an "alacran" from Mexico City, floating about with its vicious poison-laden tail waving a suggestion of harmful piqûres. The glassware gives it a laboratory setting and connotation relevant to my work with the hypodermic

needle and the alcohol used for asepsis. Thus, the wrong specific crustacean (lobster) becomes a partial response to the correct generic idea or categorial cue of *danger to the patient through harmful hypodermic injections.* Then, further, injection of an *animal secretion* would connect subconsciously with a categoreme already in my thoughts pertaining to suprarenalin as an animal extract. This *extract* feature is a hidden link between the verbal imagery of the dream and the mental cues lying heavy upon my mind concerning the patient in question. These mental cues relate to the administration of various animal extracts and to the removal of blood for test purposes, thus fitting in with the *extracting of blood* by leeches, which is also a concept linked with pharmacy shelves and glassware—in my experience. But the links of fancy do not stop there.

A leech is a disrespectful name for a certain type of antiquated physician. This finally brings us to glimpse the implications of *lobster;* for this combines the genus idea of a scorpion (crustacea) with one other class-attribute, that of clumsiness, which I feared might attach to the hypodermic treatment of this patient at the hands of "leeches." This betrays my fears of those unskilled in administering piqûres to a sensitized patient and in choosing suitable (non-poisonous) doses of suprarenalin. It is now evident that the *lobster devotee* means a person who holds specific sub-ordinate affiliations with the several supra-ordinate concepts of clumsiness, of poison-injecting crustacea, of a class of animals related to leeches, hence adumbrating *antiquated medicos.* These generic ideas, aroused by unassuaged emotions active in sleep, are thus focused (by the pull of the various categorial linkages) to the point of the phrasing of *lobster devotee.* This utterance sums up the whole course of thought concerning the practices of *antiquated medicos,* by uniting as many relevant categories as could be blended on the spur of the moment.

Such linkages are ascertainable by any dreamer who has learned to avoid rousing himself too suddenly; but ordinarily they remain out of

sight. Yet, by the logical dissection of even the most relevant of speeches, we shall be led to the conviction that rhetoric would be a lost art unless infinitely more complex linkages than those given above presided over the guidance of the normal verbal discourse. Sometimes waking lapses serve to bring out this fact even more clearly.

A confusion in categorial linkages is shown in the following instance.

A Case of Categorial Confusion in Speech

Tarrying at luncheon in a restaurant with a lady who has declined dessert, I am urged by her to order something for myself. Although we are old friends, the informality of the proposed action causes me to hesitate when giving to the waiter my order for after-dinner coffee, in the following manner:

I dwell stutteringly on the vowel *a*: "Waiter, bring me a . a . a ." then, suddenly, this absurd series of aphasic utterances falls automatically from my lips: "Bring me a *basket, bottle, cup* . . . ;" then, finally, I say " . . . demi-tasse."

We have again, in this instance, the obvious play of *categories*, in which the specific representatives (basket, bottle, cup) fail to embody all the necessary and desired specifications for the container of my beverage. First, the category of *containers* is represented by *basket;* then, that of *containers for liquids* is represented by *bottle;* then *liquid containers to sip from* is represented by *cup.* Still unrepresented is the *after-dinner* feature or specification; this is, at the last, embodied in *demi-tasse.* This failure of aim—for such is the nature of the lapse—can only be explained as an "interference with recall" in which the over-stimulation of the alphabet group or "categoreme" served to deflect the stimulus-wave into side-paths reached through *a*, *ba*, *bo* and *c* standing for as many détours in alphabetic sequence. The alphabetic series, having once got headway, compelled a détour of speech on the way to the goal by side-tracking the utterance of words at certain junctures, pivoting on *a*, *b*, and *c*, while still betraying the

pre-arranged attraction of impulse toward *d*. The wrong initials would not have attracted the words thus uttered amiss unless two sets of categorial linkages of memory had fallen into accidental juxtaposition, namely, the *container group* and the *alphabetic group*. Of such phenomena is the dream made up, as we have found it in our investigation.

To assert is easy; to prove is difficult. In onirocritics even the nature of evidence is under question. There can be very little use in presenting elaborately the results of one's interpretative efforts until an audience of sufficiently interested critics shall have been gathered who will come to the point of discussing the validity of the method employed. While awaiting this desirable development, we must, in this dissertation, make light of the specific meanings attributed to the various dreams, as compared with a heavier emphasis on the principles by which we have striven to reach those meanings. For, so long as it can be contentiously asserted that the great trouble with dream interpretation is that no two interpreters can be found who agree on the meaning of a dream, it seems of primary importance to lay a technical foundation for an agreement upon Methodology.

The Zadig Test

As a step toward showing validity of method, I have submitted in the following Commentary a number of cases of successful "retrospective prophecy." These were applied to the "reconstituting" of dreams in such a way as to emphasize the possibility of making experimental checks upon interpretation. For the details, the reader may turn to those pages of the Commentary where these examples occur, ear-marked by their appropriate name, The Zadig Test.

Since Voltaire wrote about his hero "Zadig," the name has been consecrated to dignified service by the usage of such men as John Stuart Mill, Stanley Jevons, and Thomas Huxley. It calls to mind one of the most acceptable ways of testing the validity of a guess. As Voltaire's story goes, Zadig finds a way to unearth the traces of past

events from signs that escape the vigilance of others, and he is able to reconstitute the course of past happenings so as to deduce corollary propositions touching matters otherwise beyond his ken. These corollaries are made the basis of definite retroactive predictions or prophecies. This hypothetical finding is then subjected to the test of confrontation with the facts. Verification follows.

It will be found that this is the method employed in the Zadig Test and particularly described in the Introduction to the Dream Problem; it is exemplified in the successful outcome of guesses at the meaning of the Stomachic Bouquet, and later again illustrated throughout the oniro-critical comment touching both the Individual Catalogue of Dreams and the Random Collection.

Our Zadig Test, as here reflected, is a concrete outcome of the logical method praised by Thomas Huxley as having helped to validate the doctrine of evolution. In a tangible way this Zadig Test applies to dreams that method of retrospective prophecy which will be found defined in Huxley's paper on "The Method of Zadig." (*Science and Hebrew Traditions*, 1874.)

The Zadig Test is offered as the most valid contribution of these exhibits to the problem of Methodology in dream study.

THE DREAM PROBLEM

Book III

Section 1

Commentary on the Individual Catalogue

EXPERIMENTAL TECHNIQUE OF INTERPRETING DREAMS IS EDUCATING ONE'S APPERCEPTION TO DETECT CUES BACK OF DREAMER'S TRAIN OF THOUGHT

A Reconstitution of Cue-and-Recall in the Dreams Attempted in the Order of Their Date

BEGINNING with the *Mad Bull Dream* of October 24, 1897, the interpreter proceeds to "apperceive" the possible meaning by recalling other dreams, which resembled this sample in part, or which contained items that exactly match certain of those in the sample. There is value in following this particular method, self-consciously and avowedly, because it is the unconscious mental process of the average interpreter of dreams.

The weak feature of interpreting one dream by another like it is that (when carried too far) it permits one to fall into the dangerous practice of forgetting that "circumstances alter cases." This same rule applies in dreamers' fancies as well as in real life.

In general, dreams are not as simply traced as the writer of the Catalogue seems to believe.

In connection with the *Mad Bull Dream* of October 24, 1897, I at once recall a child's dream of her younger sister being attacked by a cow "with horns which opened and closed like a pair of scissors." The similarity is obvious. *There was an attack by a bovine animal. The girl's little sister was caught by the waist between those scissor-like horns which, in size, must have agreed with lawn shears.* But the circumstances were different; and they alter the case. The Mad Bull Dream, unlike the Dream of the Cow with the Scissor Horns, was dictated by memories of unnecessary brutality in the abattoir, and the name *Cuttings*ville evidently brings in the lawn-shears item. The elementary thought behind both dreams can hardly have been the same. The dreamer's reaction hinges on highly specific circumstances; these it is not always possible to know.

The little girl who dreamed of the Cow with the Scissor Horns had been dreading to have her hair cut, the next day. She had been sent through a pasture to a neighbor's bungalow to get the scissors, but the operation had been postponed in deference to the child's nervousness. There had also been a fear of a certain cow with a crumpled horn, in that pasture, and this child and her little sister had fearfully gone together on the errand. Curiously enough, the situation on the next day revealed some antagonism

OFTEN DOMESTICATED ANIMALS IN THE DREAM PICTURE CAN LATER BE UNMISTAKABLY IDENTIFIED AS PARTICULAR PEOPLE

between the two children, as well as the continuing wish on the part of the older child to avoid having her hair cut. The dream presented her little sister as the victim of the hair-cutting, in place of herself.

The Dream of the Pitiful Sheep.

One dream, by Mr. Z., coupled the slaughtering of sheep in one locality, as a background, with experimental research in a perfume laboratory. There was no such militant association as an attack by a bull, but simply a reflection of intense pity which the dreamer felt for a somewhat distant relative. This was a beautiful woman who was ill-treated by her husband. In connection with this dream we uncovered a deep romantic feeling for the lady and indications that, under more propitious conditions, the dreamer would have asked her to be his wife. Some five or six years later the lady became a widow and they have now long been happily married. According to precedent, I imagine that "slaughtering" has vanished from his dreams, but the perfume may still linger therein.

Bull Dreams are reported by women. In their thoughts the male of the bovine species seems to embody the conception of male strength and pertinacity in courtship.

Dream of the Light Tweed Check.

The dream of one young woman hinged upon a hopeless infatuation with a young business man she had met. Her narrative depicted an attack by a bull and gave the astonishing information that the bull's hide was not uniform or mottled or in patches as would be common, but that the pattern of the animal's coat was a light tweed check. On careful examination of the young woman's memories, it turned out that the only light tweed check that she remembered was the summer overcoat in the hands of the one whom she wished to have as her sweetheart.

Romantic implications cannot be excluded from consideration as regards the onslaught of the animal in the Mad Bull Dream, as recorded by Dr. Chara. If we consulted certain devotees of dream interpretation, we might at once apperceive an antithesis of the "male and female" in this dream, and say that the bull represented the male functions on the offensive, and that the lawn shears represented the female element on the defensive. This is not the place to discuss symbolism, nor the danger of such *a priori* assumptions; already we have cited instances that show that "circumstances alter cases."

Fighting with animals in dreams may indicate merely some portion of the dreamer's mentality at war with itself.

The Rebellious Fox Dream.

In one of my own dreams I was impersonating a farmer who had captured a fox. After a fight to subdue the animal, he was returning it to its

SUBLIMINALLY PERCEIVED SENSATIONS OF BLADDER REGION EVOKE IMPERFECT APPERCEPTIONS AND FALSIFY RECOGNITION

cage, made of slats taken from old packing cases. As interpreted at the time with unquestionable information, the dream showed as plainly as possible the more humdrum side of me (the farmer) taking measures to curb the more venturesome tendencies that I had felt in the direction of frivolity and "staying out nights."

We can only conjecture what mental conflict was connected with the Mad Bull Dream of October 24, 1897.

In the *Black Ledges Dream* of October 26, 1897, the dreamer rightly dwells on the influence of recent conversations, as likely to explain his dream. The patent meaning amounted to very little beyond *locomotion*, and the sight of the *sea breaking* over black ledges. Dreams of this sort usually prove on study to have a subjacent content of bladder sensations. The description of the locality usually corresponds in some vague or general way to the color and disposition of the abdominal organs in contiguity with the bladder. Dream landscape often imitates in a startling way the bodily arrangement. Our results, however, traverse those of Psycho-analysis, insofar as we find actual bodily sensations to be influential in such cases, as somatic cues. This is a long way from "symbolism."

The Golden Epiploon Dream.

In one case of a bladder dream a great golden sea was sending in tidal waves, and the waves became larger and larger until they resembled an immense golden sail cloth being agitated by two men in a sail loft. The Dreamer asked the men what this was and they said "This is the Golden Epiploon"—this being of course an obvious reference to the region where the bladder pressure would be felt.

Dreams where there are square or regular patterns have as their famous example in literature the "dream" of Lewis Carroll in *Through the Looking Glass.* We were very familiar with them many years before the present dream catalogue came to our notice, and had named them "Regular Pattern Dreams."

In one example, the dreamer was arranging hay in regular mounds, in another case "making paths in the snow and by this means marking off as his property a large field into narrow lanes (or perhaps squares)."

In another case little mounds of earth were disposed in a regular pattern and a hen was planted by its two feet in the centre of each mound. This *was in anticipation of "hen fruit."*

THAT "CIRCUMSTANCES ALTER CASES" IS SHOWN BY INSTABILITY IN THAT QUALITY CALLED "MEANING" WHICH DEPENDS UPON CONTEXT

The quadrille aspect may sometimes have to do with the quadrille paper used in account books or with the regular ruling of ledgers. These dreams are often sharply cut off from any clue-giving context; although the regular pattern is, in this case, blended in with items which seem to place it "in context."

Illusions of Meaning.

To quote the writer of the catalogue, many dreams have "seemed fitting and beautiful at the time," and then, on waking, the feeling proves to have evaporated from the understanding.

This is probably an "illusion of understanding" arising out of the intense feeling of mental ease that comes in certain states of drowsiness. The physiological relief that is experienced leads to a sort of reverse action in the imagination, whereby *something beautiful* or *fitting* is imagined to have been present, as an "explanation." The sentiment of ease is formulated *as following*, but really *preceded* the intellectual adjustment.

This is affiliated with the mechanism of Time Inversion in the sense that it reverses the apparent time relation of cause and effect. The patent conscious phenomena of phantasy take place in contrary order from the subjacent non-conscious percepts, owing to the "lag" in the ad-perceptive process. This inversion is expressible, in Cartesian geometry, by curves of latency. (See diagram in Journal of Abnormal Psychology, vol. XI, p. 57.)

Thus, we imagine the normal *cause* when it is the normal *result* only that we have experienced. (This is more fully explained in the article cited above.)

Vivisection Dreams and Dreams of Perilous Places.

Dreams of vivisection are not consistently connected with any one type of associations. The *Vivisection Dream* of Dr. Chara was probably due to some anxiety reflected from the physiological laboratory.

The Water-Front Conflagration Dream, by its very title, suggests a bladder condition and sharpens the point of our earlier remarks about localities representing the abdominal organs. The act of picking one's way over deserted and rickety wharves, where planks have been removed does not at once carry "meaning." Yet, any flimsy, reticulated or air-spaced structure over water is very apt to correspond to the lower abdomen and its pubic hairs. The same struc-

IN DREAMS INTERFERENCE WITH MEMORY DUE TO LETHARGY OF SLEEP USUALLY EXPLAINS FALSE APPERCEPTIONS TERMED "SUBROGATION"

tures, such as scaffolding and piles, appear in dreams of being in a perilous place. Numerous instances can be cited, where the implications are sexual. But much evidence shows that the "peril" is likely to be that of incontinence of urine or of excreta. It would be a mistake to consider this explanation as tinged with a belief in "symbolism." For the reaction of the dream consciousness corresponds to an apperception (however false) of some actual stimulus-idea in the back of the dreamer's mind. It is not a language of dreams we should look for, but errors and substitutions due to interferences with recall. There results a "distortion" (as Aristotle called it) and an appearance of symbolism, which is deceptive to superficial students. We shall avoid trouble of this kind by speaking of the actual substitutions, or errors of recall, as *subrogations.*

Dental Dreams have a fixed meaning in the Freudian literature and can be found there described. There are cases in which I have known the fangs of a snake or the tooth of a rodent to be, in a loose sense of the word, allegorical of sexual aggression.

The tooth, in one case, was an apperceptive error in response to a shocking memory of the male element on the aggressive.

No theory of "symbolism" can properly reconcile contradictions like that in the *Mutilated Desk Dream.* I shall refer to one phase as the Music phase and to the second as the Mutilation phase. It would probably take a full analysis to obtain the real solution of this dream and to determine the origin of the boyish fear and remorse. Were these due to any action contemplated in the waking life? However that may be, the dream as a whole appears to be a train of associations starting from Passion Music, as a cue.

Passion, as we know, has two meanings. The one meaning is the *suffering* of our Lord, to which the dreamer responded with the idea of the father driving a nail through his hand; the other is *love* passion in which the emotion toward the opposite sex is the topic of thought. Sexual analogies based on the second meaning are so easy to make that we need not dwell on them. I should hesitate to accept any explanation more complex than that of a wandering association. The cue of *driving* (*a nail*) gave the sleeper a new line of escapement for the mental excitation. He thus passed from nail to chisel; as also

from *mu*sic to *mu*tilation under speech-center influences. In brief, given a certain stimulus, the impulsion roams along until it encounters some previously prepared thought-channel that serves to "resolve" the stimulus itself. Just so, in music a certain discord is "resolved" by a series of transitions from one chord to another through appropriate keys. This depends upon the "resolution of physiological states," for its bodily aspect.

When one ignores the presence of physiological cues, the interpretation of "symbols" assumes somewhat alarming possibilities; for it is readily abused, if treated from the purely psychological standpoint. Are we to suppose that the resolutions most in readiness are those which introduce sexual symbolism, i.e. the apposition of the male and the female elements? Shall we allow a sexual obsession to dominate our own thought and to dictate a "resolution" of our own perplexity, in a sexual sense? If so, we can turn to any number of *outré* Freudian conceptions about the frequency of Father Complexes, according to which the image of the father is somehow tangled up with a sexual *drive* in the dreamer, or involved in some type of repressed sexual curiosity. I have met such cases; but no positive formula applies to all apparently similar cases. The course of phantasy is too difficult to follow, even with the most exacting labor on the part of a dream interpreter, to permit such general statements as the Freudians have indulged in.

The Vacant House Dream recalls a number of cases in which we have fully worked out what was in the dreamer's mind. But so numerous are the possible trains of thought that may underlie a dream of a Vacant House that it would be presumptuous to say what constituted its meaning in this dream. It seems to belong to the inverted or retroactive type of dream: i.e. some sensation of the collar bone may have determined the confabulation of "events" that appear to lead up to it. This mechanism is overlooked by all but very few writers on dreams.

It is only fair to say that in many cases, dreams of rain and of taking refuge from storm are bladder dreams. (Yet *rain* may often mean nothing of the kind.) The danger of unrestrained elements once perceived, however, it would arouse in sequence ideas of the kind that Dr. Chara has described in the italics. It will be noticed that the two towns are named Waverly and Watertown, which suggests the spreading of associations through an aroused concept of wetness. This leads us back to the probable need of bladder relief, as a controlling subconscious percept or stimulus-idea.

SUBROGATE IMAGES IN DREAMS OFTEN CONSTITUTE RECOGNIZABLE PLAYS UPON VERBAL OR SENSORY CUES IN UNDERLYING SITUATION

The train of thought that I have just gone through is a fair sample in two ways: first, of the manner in which one goes over the possibilities and picks up clues; second, of the surprising relevancy of many interwoven extrinsic thoughts in relation to some one cue, such as "wetness." (Of course, the validation of the dream analysis is not here complete; this would be a very much larger and more exacting process.)

The Admiration Dream of November 7, 1897, serves to illustrate in a simple way the "perseveration" of the thoughts and events of the previous day.

The next dream (of November 10, 1897) is explained, certainly in part, by the dreamer's interest in fine pipe organs. There is no reason to contradict him; but it must be stated that there are those who seek to make capital out of every possible allusion to "organs" in the sexual sense.

It is fair to state that the abdominal organs are influential sources of dream incitements owing to the fact that many readjustments of the body and disturbances of function take place in sleep; they are likely to be more noticed, as Thomas Hobbes has said, "in the silence of sense" than when one is awake. Further, the dearth of actively competing ideas tends to exalt any physical sensations and make them preponderant in the dream scenes.

It is interesting that our writer, on November 11, 1897, notices the onirocritical import of stimuli arising from the noise of things in the house "when one is sleeping very lightly." Similarly, slight sensations in the teeth may have produced the first part of the *Dental Dream No. II*, although the dreamer was unable to locate the cause for the sensation, when he tried to do so in semi-wakefulness.

It can be noted in this connection that Aristotle and not, as we might suppose, Mr. H. Addington Bruce, was the first to mention the use of dreams as leading to the diagnosis of symptoms. Mr. Bruce, in an article in the "Outlook" some years ago, interestingly recalled the dream experience that he had of a cat clawing at his throat. This led to the diagnosis of some throat affection. Our comment only serves to illustrate the fact that a considerable amount of rehash is necessary to present the subject of dreams. The same ideas are brought forward over and over again. Aristotle, three hundred years before Christ, and Barthélemy Saint-Hilaire in 1845 called attention to this method as an aid to physicians. As preconized

by Aristotle, the "diagnostic value of dreams" is of course still occasionally heard of in the comments of modern writers.

Among the formulations that are as old as Aristotle is that to which we give the Greek name *auxesis*. This indicates the exaggeration of slight sensations and their resulting magnification in dream consciousness. This may cause a dream item to assume a prominence out of all normal proportion to the oniric stimulus.

Dental Dream No. II, we have reason to believe, is a case of auxesis or exaggeration of a sensation originating in the dental nerve, so slight that it could not be verified on awaking.

The Black Cylinder Dream of the same day is of a different type. It represents a magnification of another kind, of a kind familiar to the writers on sexual symbolism. But, even so, I think we may regard the dream as representing *auxesis*, insofar as sensations from the genitalia are magnified. It is quite possible, in a case of this kind, that we shall have to admit that the male and the female elements are represented in the dream. This does not require the assumption of sexual interest, but represents possibly the indirect effect of bladder conditions stimulating the sex organs. The psychological attitude of the alleged sex-minded Unconscious may have nothing to do with it. There are other signs of physical stimulation. In the middle of the dream there is a change of scene which suggests an interference of the bed clothes with the dreamer's respiration.

It would seem beyond reason to attempt a forced sex interpretation of the second half of this dream. However, the first portion seems obvious, with its adumbration of male and female elements.

We could cite parallel dreams of this kind. One of my own, in 1913, led to an elaborate phantasy of adjusting a coal-hoisting apparatus, so that it would conform to a desired rhythmic motion. The heaving of coal by link-belt buckets—as would be appropriate to such conveyors—took place in a narrow vertical shaft in which I was imprisoned. Eventually, I escape into the open air. The circumstances were such that, had I not well known my own personal association with the linked bucket coal hoists, I might easily have sought for sex analogies both in the narrow shaft and in the ladder-like arrangement of the ascending coal buckets. Now, there is no reason whatever to attribute any fixed meaning to *rhythmic* arrangements in dreams, like steps, other than direct associations with the heart beat or with the respiration. My difficulty with the adjusting of the coal chute allegorized asphyxia or embarrassed respiration.

CUES FROM DEFINITE ABDOMINAL SENSATIONS MAY EVOKE SEEMINGLY DISCONNECTED IMAGES WHICH SHOW A COMMON THREAD

It is not necessary to expatiate here on the genito-urinary type of dream. These are very common, but they are only one type of many that manifestly reflect visceral sensations, including abdominal disturbances and thoracic conditions.

In every collection there are a certain number of dreams that are not easy to analyze. Such are the *Church Supper Dream* and *Captain Newport Dream*. However much we may feel at a loss to explain the circumstances, it only requires time and skill to reconnect the whole into unity. That is to say, we have for every dream a possible reconstitution. Yet sometimes, as in this case, we can do nothing by mere internal evidence. It requires "associations" from the dreamer.

A very common type of dream, but one usually neglected, is the *Disconnected Dream*, one of which Dr. Chara recorded on November 14, 1897. A glance at the inventory would show how eloquently the individual items testify to the abdominal sensations. The dreamer himself attributes the coloring, as well as the qualmishness of his canoe, to biliousness. The fact that he happened to have consumed a whole cake of chocolate before going to bed gave him a kind of foreknowledge, which may or may not have falsified his own interpretation. But the color yellow may be taken as fairly suggestive of bladder dreams. Yet, here again, we have an opportunity to avoid running into preconceived notions, remembering that the dreamer's own ad-perceptive reactions to physical perceptions in sleep may be out of relation to the oniric stimulus in any degree. That is to say, there is no law to restrain the imagination of a given dreamer from associating visceral sensations *of any kind*, whether of the class of bladder or intestinal perceptions, with the color *yellow*. But what we are entitled to say is that a certain law of probability governs the linkage of thought between a subliminal antecedent percept and a consequent oniric ad-perception. To make out what this linkage is, in the given case, is the task of the interpreter. And he must be prepared for *oniric inversion*, i.e. for a reverse order of antecedent and consequent.

Now on the basis of probability, and by the internal evidence of this *Disconnected Dream* and by the very fact that it is disconnected, we are able to make out a full picture of the abdominal disturbances. To follow the items in detail would not be especially profitable. Anyone can imagine the possible analogies that would be fabricated here

by the dreamer's fancy, supposing we admit an existing tendency toward the emptying reflexes, and a "dream subconsciousness" of the underlying drive. The fact that the dreamer was not conscious, on waking, of such a situation, is no proof that the sensations failed to play their part as suggested.

In order to validate this particular dream interpretation, as suggested before, it would be necessary to have detailed knowledge of the physical circumstances of the dreamer. Yet one might still feel convinced that the dream was an intestinal dream, even though specific information were lacking about the somatic condition. An instance of success in interpreting such a dream is given in Volume XVI., page 194, of the Journal of Abnormal Psychology, 1921.

As to the symptomatic aspect of this dream, it is distinctly of the type that Aristotle had in mind. I have not, however, so far been able to find out that Aristotle ever gave any detailed explanation of such dreams on his own account.

The reference to the hermaphrodite brig might arouse the interest of those Freudians who would see in it a possible coloring of ambisexuality. A detailed consideration of such alternative meanings, however, belongs to a more advanced study of the dream than we can attempt in this outline.

The Chapel-Abattoir Dream of November 16, 1897, seems to indicate the persevering influence of those thoughts about the slaughtering of cattle, which arose at the time of the Mad Bull Dream. But it is quite possible of course, that there may be some other connection of which we have no inkling. It may be that some friend of the dreamer lived near the Brighton abattoir, so that recondite stimuli were stretching the wires of association in the direction of the friend's residence.

The Jealousy Dream suggests the fact that "emotion" may take the place of more obvious sensations from the body. This may suffice to govern a dream while yet not impairing the principle we provisionally hold to, that some physical excitation is usually necessary to initiate the play of fancy in sleep. But the fact must not be lost sight of that emotion itself leaves traces in the bodily structure (i.e. external to the nervous system) which facilitate the re-arousal of the same emotional apparatus (such as the overstimulated vasomotor

mechanism) at the slightest provocation. This supplies, then, the requisite "external drive."

We should not pass by the reference to Peter Ibbetson without commenting on the fact that some remarkable coincidences do occur between dreams of different subjects, and do lend color, now and then, to the idea of some sort of telepathic interconnection.

In 1912, I received the same day from two different subjects, two almost identical dreams. Yet there was no possibility of any intercommunication between them by "normal" means. The only commonplace explanation that I can give was that the two men may have been similarly affected by reading the newspapers. For it was at the time when the New York papers were recounting the misdeeds of a maniac of the Jack-the-Ripper type, who was still at large and for whom everybody was on the lookout. Each dream represented the dreamer as attempting to recapture a violent fugitive. These two dreams were so alike that some observers might call it "telepathy." But telepathy in connection with dreams is too broad and too dubious a subject to introduce here.

The Horrifying Dream about the mother of Dr. Chara (Nov. 18, 1897) will not now be inquired into, in view of the distinctly limited purposes to which I am putting this collection. Mother-complex dreams have been a great source of controversy in the psychological field, since the psychoanalysts of Germany and Switzerland invaded America in 1909.

Dental Dream Number III simply emphasizes what we have already said on the subject of *auxesis* in sleep, namely the magnification of slight stimuli.

Use of Categorial clues for Zadig Test

The Church Dream of November 20, 1897, lacks what may be called categorial quality. This would consist of features, common to a group, or hints of distinguishing species, or genus, or even to some distinct region of the dreamer's experience. In this medley of single images, of course, the young girl and the feminine appendages of hat and veil stand out prominently. The idea that Dr. Chara is going to follow his father's example (in going to church) is not without suggestion. The dreamer was quite a young man at this time. Could it refer

YOUNG MAN'S MARITAL FANCIES NATURALLY TURN TOWARD CHURCH AND ARTICLES OF FEMININE USAGE

to the father's example in "going to church" to get married? The dream is essentially concerned with aspects of the individual private history.

P. S.—Interpreter staged Zadig Test that revealed an acute case of "two's company, three's none."

The Needle Dream is a perforation dream, like the *Mutilated Desk Dream* of November 4, 1897. As such, it might refer to anything involving the mechanical relations depicted. Taking into consideration the romantic associations that have been suggested by the first part of the dream, the sex element calls for attention. In this connection, the experience of the subjects who have taken part in this investigation, would indicate that this sort of allusion to the sex function implies on the part of the dreamer, no such crudeness and lack of refinement as it suggests to our waking imagination. It must be remembered that a recognition of the physical relationships which obtain in marriage is a normal element in any consideration of the mating problem. And many dreams of young men, carrying imagery similar to this one, are far from being light and ribald considerations of the sex function, but are weighted with a deep sense of responsibility and a certain amount of timidity with respect to their ability to fulfill the marital duties. It is only by long practice in interpreting such dreams that one can avoid drawing wrong conclusions, damaging to the delicacy of the dreamer.

A dream such as the Needle Dream, taken in even the most sexual sense, would be entirely consistent with the most delicate sentiments on the part of the young man. On the other hand, the inexperienced interpreter is in great danger of communicating his explanation of the so-called "symbolism" in such a way as to render the waking thoughts of the dreamer, less normal, less delicate, and even obsessively loaded with a consciousness of the physical side of sex.

If we define Purity "as passion in its proper place," we may say that there is a great danger of impurity by misplacing emphasis on erotic ideas uncovered in the reading of dreams as sexual implications. And I may add that the most satisfactory work with dreams that I have done has been made fruitful by withholding undue recitals of "sex symbolism" from the dreamer. There is no such thing as guiding the dreamer's thought to its normal development by giving him an abnormal view of his own mental anatomy. This is easily inflicted when one stresses mere apperceptions of the sex organs in the dream.

PATENT IMAGERY OF VEHICLES IN DREAM SOMETIMES FULLY ACCOUNTED FOR BY SUBJACENT PERCEPTS OF LOWER LIMBS

The Derailed Train Dream of November 21, 1897, seems at first glance not worth analysis. There is every reason to believe that it was dictated by associations started from leg pressure. Applying this suggestion, the order of events seems somewhat reversed. But this is consistent with the mechanism of Time Inversion, whereby a given physical percept is annunciated in the phantasy by plausible incidents which would appear to lead up to disclosure of the stimulus.

For convenience I will call by the name of *subjacent* content this supposed sensation of leg pressure. We can see how this subjacent content could have been linked with the memory of the crippled child. If we remember that there is *auxesis* of sensations in sleep, we can easily reconcile the discrepancy between the fancied "tons of pressure" on the man's leg, and the absence of any picture of serious injury. Pain would be the adequate stimulus for that; and it is absent. A similar formula explains why the derailing of the train of cars produces so little commotion. Of course, the "train off the track" idea figures in the storehouse of the brain alongside of many images in the same category, such as "trolley off the rail," or "breakdown of the running gear."

For example, in a frustrated flying dream (explained in detail in one of my papers) the pressure of a heavy blanket on the foot is apperceived as a set of heavy fenders covering the wheels (running gear) of a street tramway. [Journal of Abnormal Psychology, Vol. XIV, No. 3, page 168.]

We can understand here how the derailing of the train would be a preliminary apperceptive error on the dreamer's part, called to mind by the subjacent percept of leg pressure. The dreamer is conscious of something wrong with his own *running gear* and in view of recent associations with a train, apperceives this in terms of railway transportation. But, in two further steps of apperception, the subjacent content is more and more pertinently indicated until the *little lame boy* (who is alarmed and has grown out of proportion) intimates the connection of ideas.

This is an interesting case both of apperceptive error and of time inversion.

Further, to give more point to this outline, I may say that this interpretation was worked out as fast as I could dictate it on my first inspection of the dream at the present writing. This is to indicate the extent to which internal evidence may appear conclusive at times.

TWO DREAMS OF SAME NIGHT ARE NOT NECESSARILY RELATED BUT MAY ARISE FROM SEPARATE MENTAL OR PHYSICAL INCITEMENT

Having made what seems like "a hit" in justifying the interpretation of the last dream, I am in danger (like any other interpreter) of being too confident of the next step.

The Ocean Dream of November 23 is so much in line with my preconceived idea of bladder dreams that I am tempted to find a confirmation of everything that I have said on this subject.

For instance, I apperceive the "meaning" of little pebbles, which were "half out of water but none entirely so" as a sort of oniric gauging of the condition of the bladder. The medical knowledge of this dreamer would naturally lead him to associate the bladder with the presence of *stones* and thus to confabulate (either retroactively or in due course) a seaside landscape. It must also be remembered that anyone who is familiar with the behavior of sea anemones (as this dreamer had watched it at Wood's Hole) knows that there is a certain analogy to the behavior of the human sphincters. Sea anemones are notoriously temperamental in their opening and closing and not to be counted on.

At the end, the dreamer's recognition of the "continental base" only tends to confirm what I have already said about basements, water fronts, and lower stories being ad-perceptive responses to sensations from the lower abdomen. We have already named these errors of recognition by the non-committal technical term "subrogation," meaning to say "substitution in recall."

The Double Professor Dream may or may not have any connection with the *Ocean Dream.* This would have to be sought in the contexts. But it is interesting to take note of the frequency of such double characters.

In my own case I watched once upon a time, in front of the columned portals of a medical school, a rather conceited young man who was twirling his mustache. Presently I recognized the fact that he was myself, and was abashed to realize that I was "putting on side" while following a medical course. This dream showed up the shallowness of my plan to graduate in medicine, and disclosed its foundation at that time in motives of pride of calling rather than in considerations of immediate utility.

"Doubles" of the dreamer may be recognized as such, or they may appear as entirely different characters. There are those who claim that all characters in a dream are in a sense duplicates of the dreamer. While admitting that we project our conceptions of ourselves in some

way upon most things in the dream, yet in many cases we find the dream characters are obviously not the dreamer himself at all, but more or less faithful or ridiculous characterizations of other persons.

As a parallel to this Double Professor Dream, there was contributed to my collection a double father dream. The dreamer (Prof. B. a man of similar training and education to that of Dr. Chara) saw his father in different personations, each related to a corresponding photograph. In this instance, the element of chronology was prominent and took the mind of the interpreter in the direction of "comparative dates" in his hunt for significancy. On the other hand, if Professor B.'s and Dr. Chara's dreams of "doubles" had belonged to one and the same dreamer, our interpretation would have been based on the common element of (a) Doubling; (b) "Person endowed with authority." Thence, exploration for clues would be conducted along categorial lines. I give this comment in order to indicate the manner in which one proceeds to inspect the possible avenues that lead to meaning. I do not suggest any rigid relation between the *President of a University* and the *father of a family* as "symbolizing" authority. This would, in my belief, be putting the cart before the horse. The idea is that the dreamer having some concept of *authority* in the back of his mind, reacts to it by resuscitating the memory of some one particular instance of an authoritative person. The subrogation, or error of substitution, is carried on within a group or category. In other words, the dream imagery agrees with a category, in the sense in which a snail and an oyster both fit the category of the mollusk.

P. S. At this stage of my reading of the dreams, it was not clear to what category President C—— should be assigned; but the subsequent Lecture Dreams proved illuminating. Obviously, it is as an interesting and inexhaustible lecturer that he stands forth. The doubling of the individual, as one of the audience, is due to the fact that the dreamer is really fancying himself as a listener interchangeable with the speaker.

Many dreams represent, as we have already remarked, an exaggeration (auxesis) of bodily sensations, even though these be slight sensations. This principle, as we have also remarked, was fully recognized by Aristotle and by Thomas Hobbes, who are regarded as the father and foster father of "associationism."

Auxesis applies to the *Crushed Crackers Dream.* The nature of the dream imagery indicates numerous points in common with some underlying uneasiness in the rectum. In this region, often, crackling sensations annunciate flatulency.

The idea of an imminent explosion is dominant in the *Induction Coil Dream.* This is not an infrequent dream and is usually attributed

OBJECTS IN DREAMS HAVE NO FIXED SIGNIFICANCE EXCEPT AS THEIR MEANING IS MOULDED OUT OF CO-RELATED MEMORIES

to sex phantasy by the interpreters of the psycho-analytic school. On the basis referred to in the foregoing paragraph, it may be wondered whether the induction coil, which is an elongated hollow object, should be set down with finality as representing any particular one of the visceral or hollow organs. Certainly, we are inclined to suggest that it might be simply a mental apperception of rectal sensations in sleep. It would be possible to reconstitute the dream fully, no doubt, by getting Dr. Chara to look up his notes to see whether or not he had been using on that day an induction coil in the physiology classes in order to demonstrate intestinal peristalsis in the experimental cat. This would incline us to view the hollow induction coil as a subrogation for, say, the rectum. On the other hand, if the urogenital apparatus had been the object of physiological demonstration, the interpreter would wish to reconnoiter the possibility that the induction coil, with its core, might represent an apperception of some idea or stimulus linked to the sex function. As it is, twenty-three years later, I am inclined to view the induction coil as a metaphorical representation of the lower intestine. Probably on November 24 and November 25 the dreamer's digestive system was producing a pressure of gas.

On November 26, 1897, there is an enlivening dream that brings us back to *Alice in Wonderland.* It is one of the few dreams of white rabbits that we have encountered. Yet dreams of white mice and of other furry animals that the dreamer is stroking, are quite common.

Without inclining too much toward the representation of dreams as mere physical contacts, we may say that the *White Rabbit Dream* works out best as a tactile dream. That is, we may suppose the sleeper to have felt his hand in contact with different portions of his own body. The corresponding sensations would then be projected into a metaphorical picture, having properties similar to those perceived by his hand or arm moving over the bodily surfaces. It may be said that this would constitute perception without recognition. This is the discrepancy that we so commonly meet with in dreams between what is physically perceived and what was composed as a mental representation, or "ad-percept." It is the gap between *subjacent* and *patent* content.

Examples will be found more fully discussed under the Levitation Illusion (fancy of floating piano) and in the Levitation Dream Number II. [See Journ. of Abnormal Psychology, Vol. XIII, No. 2, pp. 121, 124.]

THE ITEM OF ENLARGEMENT OR OF CONTRACTION IN DREAMS MAY REFLECT SENSATIONS OTHER THAN GENITAL

In this and other dreams, sensations obtained from one's own body or contacts, are faithfully depicted, item by item, in some portion of the dream; but they are combined in fantastical ways—e.g. a hot water bottle, with its furry bag, its ruffled neck, and its small metal stopper is apperceived as a dog with a rough coat and a smooth snout, which is being petted. (This implies a meeting point for sensations previous to their being apperceived.)

Concretely, this dream suggests the possibility that accidental contact with the genitalia caused Dr. Chara to fancy the rabbit as of great size, according to the engorgement of the so-called erectile tissue. The representation of himself as of a given height would also correspond to purely anatomical details. Likewise, there is represented a viscus as "crooked pieces of macaroni." Multiple images are often proved to be subrogations for a single percept. The two circular channels that slide away toward the surface of the earth might well be a subrogated thought of the excretory apparatus. Yet there is nothing in our experience with dreams, to preclude the two channels being the dreamer's nostrils. Meaning depends on the co-relations.

It is only fair to say, however, that some interpreters would rush to the conclusion that the dreamer had in mind the sex apparatus only. But we cannot afford to disregard certain other possibilities, as yet not fully taken into account in the philosophy of modern dream interpreters. The sense of expansion and contraction of size is not exclusively felt in erectile tissue, by any means. On the contrary, it is even more prominent throughout the body, as a result of the variable contraction and dilation of the blood vessels (arterioles) under the surface of the skin. This feature alone, without any alteration in any of the genital erectile tissue, may contribute the sense of altered stature.

At the same time, we know that this dreamer has had other dreams in which the perception of the sex organs has been distorted into fanciful apperceptions, and we may infer that what has happened once will be likely to happen twice. Still, we must remember that we are engaged in conjecture only. We have yet a second part of the dream of the White Rabbit to deal with. It will serve to "check up" our trials and errors in guessing at the underlying meaning of the first part.

The white rabbit's great size and the dreamer's pounding it with puny fists, leaves us little doubt that we here deal with a representation of slight physical contacts with the male genital, as at least one of the underlying equivalents of the dreamer's imagination in sleep.

EXPERIMENTS WITH DREAMS SUGGEST THE PARADOX THAT THE CUE OR STIMULUS MAY BE APPERCEIVED BEFORE IT IS CONSCIOUSLY PERCEIVED

The color white is not without possible significancy.* In dreams, the anatomical fact that the seminal vessels are in close relation to the urethra, is a constant source of the interpolation into the dream of white objects, including all sorts of whitish substances and even milk. This subrogation is to be expected from the nature of the human body rather than from any mental disposition toward symbolism. This is the influence of "contiguity association" in the most literal sense.

The color brown has already, in this most cursory inspection of the dreams of Dr. Chara, stamped itself on our mind as a color associated with his abdominal regions. We thus reach an almost inescapable conclusion that this dream represented an actual contact, reacted to without recognition and involving mal-apperceptions of specific percepts of texture, pressure, and space.

The dream ends with a representation of a decaying *colon*ial house. This accords with what we have said about vacant houses and the meaning of dilapidated structures, which seem to be fairly "diagnostic" of the fact that the less noble parts of the body (excretory organs) are in question. To be sure *shabbiness* sometimes refers to some moral or ethical idea; but, usually, it is a guide to the pelvic organs. Thanksgiving had been, after all, productive of many events in the sleeper's organism.

Anamorphosis Illustrated.

The next dream, the *Disconnected Dream*, of November 27, 1897, may be examined from the same critical standpoint as the White Rabbit Dream. It appears to be likewise composed of analogies touching the male organ, not necessarily in its capacity as a sex organ, but as a structure affected by bladder conditions. The number three, has been found by some writers, notably Freud, to be associated with the genitalia. To say that it was always so would be absurd.

This Disconnected Dream is an excellent case of *anamorphosis* or re-forming of impressions obtained by the sleeper. The craft that is sunk, like the little test tubes, simply represents the penis in water, the true relation being that while it is not really afloat, yet water is subconsciously expected to flood it. This sort of anamorphosis is a most constant feature of the dream process.

Mount Pleasant and other geographical relations are not clear enough to me, at the present writing, to work out a meaning; but it

*As Aristotle says, we pass from the idea of, say, milk to the idea of white, etc. Ch. II, par. 8, *Memory and Reminiscence.*

may be said that certain authorities have made it clear that such analogies may be taken in the sense of Mons Veneris. The reader may avail himself of the opportunity to compare the make-up of this dream (as anamorphosed) with the possible real subjacent ideas or sensations.

The Dental Dreams have been covered in detail, and No. IV should offer us no difficulty.

The Lecture Dream No. I suggests drives of more truly psychic character than we have hitherto considered. By way of comment, we may simply re-echo a previous statement of the dreamer that "here is an anticipation instead of a memory." There is no question whatever that fear is the main drive. It spells stage-fright.

In the *Balaam's Ass Dream* we hark back to the possibility of physical sensations. I believe that I have sufficiently pointed out that only the slightest physical starting point is necessary for a dream. Here, the starting point may have been from the fundament. In dreams, the lower pelvic organs are frequently mis-recognized as a donkey. The present phantasm occurs in a semi-waking state.

I may cite a dream in which, after the dreamer had been riding upon a donkey for a considerable time, the animal collapsed on the road and exposed all its internal organs. This represents two stages of the projection of sensations. First there is the more general aspect of "what one sits upon." Second, the more truly fundamental sensations in the bowels make a more specific impression on consciousness.

Broadly speaking, the experience with the donkey was a subrogation of impulses toward defecation.

In Dr. Chara's case the visceral sensations must have been slight, giving birth only to a pun.

The Birmingham Town Hall Dream raises again the question of recognition of sensations in sleep. We have not the space to dwell on it here. I am free to say that it would be necessary to analyze this dream very carefully in order to get any meaning out of it. And we should perhaps have to fall back upon a theory of symbolism in order to gain the confidence to interpret it.

DREAMS OF HOUSES OFTEN ALLEGORIZE SENSATIONS DISTRIBUTED THROUGHOUT DREAMER'S BODILY FRAME

Shabbiness is not the only indication as to what the brick building might be; *town hall* is usually the centralized structure of the city. We know that this dreamer would be likely to associate any "elaborate pile" with the portion of the body that would be centralized when reclining in sleep. And so the parallel.

It is perhaps not necessary to dwell any more on this obvious example. Sensations from the pelvic region are commonly projected into the dream as a phantasy. We have already explained the phantasy as due, not necessarily to the symbolizing wish of the dreamer but to the circumstances of sleep itself. The dreamer, we find reason to believe, responds to cues in the most direct way that will satisfy the immediate state of nervous tension. Sleep produces interferences with recall, and false recognition; hence, come various forms of substituted recall of the qualities associated in the dreamer's experience with the existent subliminal percept—or stimulus-idea.

I hope it is now clear that "symbols" are scarcely ever real except in the sense that it is the interpreter who associates the appearance of an item in a dream with some cue or percept which he guesses to be in the dreamer's mind.

The Deposition Dream of December 3, 1897, has too much to do with personal contexts touching the dreamer's work to be analyzed off-hand. There is no knowing from what source this started; although conjecture would permit us to make a plausible interpretation of this, as of any dream. But I am confining myself here to comments that have a *raison d'être* in my experience with similar dreams. The dream would stand a much more exhaustive study than there is space here to give, with the result of gradually narrowing down the scope of the conjectural process.

The Music Hall Dream reflects the young man's concern about the tickets he has bought. It shows anticipatory fear of finding himself and his fair companion seated too high up "among the gods."

A glance at the *Vacant House Dream Number II* appears to justify the somewhat obvious suggestions of Freud (summarized in his *General Introduction to Psychoanalysis*) that houses are "symbols" of the body. The origin of such dreams is not, however, due to any

conventional habit of mind on the dreamer's part, in regarding the body as a house, but depends upon a concurrence of a number of somatic stimuli. These conspire to make an analogy of this sort eventuate as the best way of satisfying the physiological requirements of the stimuli. We have been able to investigate such "symbols" in a way to demonstrate that the dreamer is not inspired either by tradition or by archaic memories, but by a "composition" of the cues operating upon him at the moment, acting in couple with a state of mind due to recent impressions.

The reader can work out for himself how the "composition" of analogies to cues applies to the *Vacant House Dream Number II.* He need only start from the illuminating hint in the descriptive phrase "state of vibration by the machinery in the basement."

About this time, I think, the dreamer's fancies take on a different color as if in view of his marriage or thought of marriage. At the moment of writing I am not aware of any relation of this event to the dreams. I notice, however, that on December 27, 1897 (*Bugs Dream*) the dreamer has recorded a type of dream which I have interpreted on the basis of a newly married husband's interest in the question of birth control. Without committing myself to any view about this particular dream (in view of the great variability of associations) I would venture to say that the question of conception might figure in such a dream and that the dreamer might be wondering whether the migration of the spermatozoa would lead to fertilization of the ovum.

One young married man, a professor of psychology who was much opposed to the theories of Freud and with whom I agreed up to a certain point, was unfortunate enough to cite a dream of a bottle in which the cork was stopped and where tiny ants were trying to get by the cork. He thought he had proved the absurdity of any possible connection with his own affairs; whereupon I could not resist asking him whether his decision against having children so early in his married life had not something to do with the dream picture of an obstacle placed in the way of animalculae. His resulting embarrassment was of course instructive. It left him speechless.

The next *Disconnected Dream* is ostensibly inspired by desires to enjoy a musical occasion. It develops into a transportation dream, with the dreamer hardly able to climb on the tally-ho. There is no reason to give any particular meaning to *climbing* on busses or climbing mountains; that is, such acts show no constancy of meaning.

RESPIRATION OR CIRCULATION IN SLEEP TEND TO RECALL EVENTS OF REAL LIFE INVOLVING PHYSICAL EXERTION OR RAPID RHYTHM

Occasionally, *climbing* is called forth by genital stimuli, often by respiratory conditions. Most often there is a tenuous thread of analogy with events of an entirely different nature from the ostensible or "patent" meaning. Climbing dreams often end in distinctly sexual situations.

The item of *transportation* is suggested by circulatory action. This may turn out to be heartbeats associated with a physical disorder, or it may arise from an emotional state in the dream, or a combination of both in accordance with "Hobbes' cycle." Whether the dream be mainly physical or mental, the palpitations and other physical sensations would be distorted in the same way. Only the contexts could determine the significancy of the "circulatory" scenes, such as rapid vehicles or steps, climbing, or what not.*

It is interesting that in *Lecture Dream No. II* the writer should have discussed the relations of physiology and geology. Probably he was half-conscious in the dream that he was transposing physiological conceptions into the geological field. In a case of this kind one would have to assume a physiographic analogy and take a glance at the map of Boston harbor. But as the dream was not finished and did not give much context, one's inferences would be incapable of clear demonstration.

The Hair Cut Dream seems to suggest that Dr. Chara was married at this time. But it should be said, in justice to my interpretations, that I have purposely refrained from learning too much about this dreamer's history in order that I might the more naïvely and characteristically show the gropings of the interpreter in the presence of dreams, as they are presented to him from day to day in his work.

There is, in this case, the additional handicap that the dreams are of long ago. On the other hand, this is a great advantage, in that the dreamer could not have been influenced at that time by any knowledge of modern psycho-analytic theories. Thus there is no reason to believe his dreams are anything but naïve.

The Mountain Dream of January 3, would bear analysis from a physiological standpoint. All the surmises and precedents that I have cited in the last few dreams could be employed here. It appears to be a "psychic" dream, dictated by sex memories rather than by sleep sensations.

*"Hobbes' cycle" is explained at the end of the Foreword to Book III.

IN DREAM READING IT IS PUZZLING TO ASCRIBE DUE PROPORTION OF INFLUENCE TO SOMATIC AND PSYCHIC CUES RESPECTIVELY

It is relevant at this point to say that this dreamer seems to give mostly dreams that are either impressed upon his memory by the force of physical sensations in sleep or, at this particular juncture, by the force of sex interests. The physiological element in general, however, seems to be more influential than any psychic interest in particular. So far we have purposely not emphasized the constructions of fancy, in giving our explanation, lest we should obscure the importance of physical events as a point of departure.

The Incognito Feature of Psychic and of Somatic Cues.

The next dream seems to be of the psychic variety, although it is almost impossible to exclude the idea that even the most "psychic" types of dreams are built upon slender physiological cues, such as, for instance, some stimulated portion of the skin or of the viscera. This is only a word of caution against a too sweeping acceptance of "psychic cues."

The Sentimental Dream of January 6, 1898 centers around an unknown person. When young ladies tell such dreams, sometimes the hero of the little adventure will be referred to as "they."

So constant is the habit of using the plural as a subrogation for an underlying singular, that on one occasion, I took advantage of my experience to interpret the following dream of a young lady: "I was in a cave and I led some people into the cave by the hand to the place where we saw some light and we came out at Lake George." I asked, "Why are you so particular to say 'people'?" Whereupon she immediately blushed and confessed that there was only one person and that she knew who he was.

The *passing from darkness to light* proves sometimes to have an affinity with ideas of uncertainty in protracted sentimental relations between man and woman. I do not know that there is any occasion to emphasize any physiological implications in the colors of the raiment or in the crushing of the cup; yet *brown* adumbrates digestion.

The coffee cup scene is in this case not at once clear. But the color of coffee agrees with the brown coat and the tan colored glove. One would have to explain the contexts more fully than we have been able to do, in order to determine whether this sentimental interlude has an affinity with other recent dreams. If the dreamer was not married at this time, he was probably at least engaged in courtship.

DREAMER'S TRAIN OF THOUGHT TRACEABLE EVEN THROUGH BREAK IN DREAM AND IN FAR-FETCHED LINKAGES

The "break" in the dream is here noteworthy for the first time as an element requiring explanation. Usually after such breaks the same topic of thought is continued in a different form: the apperceptions change in general character. There seems to occur a "new deal" among the nerve relations that determine the dream discourse; and the reaction to the subjacent ideas necessarily takes on new types of "resolution."

The next *Disconnected Dream* (January 8, 1898) starts out with a reference to the vagus nerve which undoubtedly (since the dreamer is a biologist) means some reference to the heart beat. Then there is an outdoor scene and a disconsolate feeling. Winter is alluded to—a theatre—and darkness. Then it is day again. What follows immediately is a flying dream or levitation illusion. This interpretation can be made from a mere inspection of the dream alone. It shows that the dreamer was cold in his sleep (*disconsolate feeling pertaining to winter*); that there was a strong circulatory reaction (*vagus* disturbances and transportation fancies); feeling of exhibitionary prowess as a preliminary of the levitation.

This type of dream has been attributed to sex fancies by Freud and his school, incorrectly, I believe.

The *Church Dream* in this section contains what would appear to be a reference to the interpreter himself—Hortonissimus. Actually this is a coincidence, as I did not become acquainted with the dreamer until twenty years later. This is a fairly good example of the way that external coincidences may figure in dreams without having the slightest significance and without deserving to be taken as throwing light on the nature of the dream. I had not noticed this reference to my name until the dream had been printed and was being put in page proof at the print shop.

The Tyranny of Coincidence.

Out of such coincidences, occurring in one way or another, fantastic colloquies between the dream interpreter and the dreamer are often created. For instance, a young lady dreams of me in a gray suit and the next day I appear in a gray serge that I had not worn before — great significancy is assumed. More remotely, coincidences are found in events outside of the laboratory, as in the following instance. A young lady dreams that she had found the key of the sanctuary, and, being a very devout Roman Catholic, she is deeply impressed by this dream. The next day the priest announces that the key of the sanctuary has been lost. She seeks to make some prophecy of the incident.

MOOD-STATE OF DREAMER APT TO GOVERN THE STYLE OF IMAGERY, THUS AUTOMATICALLY GIVING A KIND OF UNITY

There are various reasons why the Church Dream of January 9, 1898, is worth studying. It may be some reference to the dreamer's marriage. The magnification of the church organ, and the fancy of the musical storm may indeed possibly be interpreted as the psychoanalysts would wish. It is not necessary, on this account, to imagine such meanings to be constant.

We may at this point stop and orient ourselves with respect to the second section of Dr. Chara's dreams.

Aspects of Emotion as a Perseverating Cue

Dr. Chara's comment on his own dreams since November 27th contains a number of points that must interest the onirologist. His suggestion that the prevailing tone of his dreams was like the mood in which he went to sleep has vast implications for onirocritics. For, unquestionably, it is often made evident that the affective quality of a given dream is the most influential drive governing its internal development. This, of course, is contrary to generally conceived opinion regarding dreams. For it is generally supposed that emotion in dreams (barring the nightmare type) is comparatively rare. On the contrary, emotions in dreams are as frequent and as diverse as they are in waking life. And the affective reactions to dream situations are apt to exhibit a quality determined by the state of the internal organs, or tissues of emotion, of the dreamer.

Even a study of the mental imagery reveals that it hints at or even annunciates the physiological condition inspiring the emotion.

Nevertheless, Dr. Chara is right in noting that the emotion occasioned by the dream "is nothing like what the same occurrence would rouse in waking hours." Through the dislocation of the dream items, the emotions in the dream are not always properly related to the dream events.

That is to say, the emotions in the dream are not always obviously related to the dream situations, respectively. At the same time, this discrepancy is not so profound, nor is it to be judged so senseless as it would seem. For it is very often discovered that every emotion in the dream has a justification in either (a) the physical state, or (b) some actual emotional life-situation sketched pretty faithfully in the dream, or (c) a characteristic sleep-condition favoring heightened perception and responsiveness in respect to stimuli furnished by *a* or *b*. We have referred to this last as *auxesis*, and have credited Aristotle with the first scientific mention of the matter.

A further, but less clear source of seeming illogicality in the dream, arises from the concurrence of stimuli that we are not accustomed to deal

ILLUSORY FEATURES OF THE DREAM WERE EXPLAINED LONG AGO IN WAYS REQUIRING ONLY SLIGHT AMENDMENT BY MODERN PHYSIOLOGY

with in combination. To consider this refinement of analysis here, however, would take us too deep into the dream mechanism.

It is worth mentioning that Aristotle himself attempted to explain the deceptions of thought in dreams on the principle of the "crossed fingers" illusion, which is now known as Aristotle's illusion. (Hammond, Aristotle's Psychology, p. 239-240.) This principle he reduces to a deception of judgment: "If, however, touch were our only sense, our judgment would declare that the single object is two." And he sketches our theory of perceptual reactions, as being distinct from ad-perceptual reactions, when he goes on to say: "The source of illusion is found in the fact that things, whatever they may be, are perceived not merely while the stimulation of the sense-object continues, but also during the further activity of the sense itself, if this movement is the prolongation of that awakened by the sensible object."

Inevitably, owing to his confused physiology, neither Aristotle nor anyone who followed in his footsteps, was able to achieve that clearness which we moderns require in order to understand the vagaries of dreams in terms of the definite brain psychology developed since DesCartes. It would therefore be unprofitable at this stage of our discussion of dream "samples," to do more than acknowledge the acuity of Aristotle in setting forth certain essentials of the dream problem. In it he singled out, as the last quotation shows, the distinction between a percept and the illusion that is created by a prolongation of perception. This is the ad-percept, which can be understood only in terms of the brain activities, which Aristotle completely ignored.

As a further aid to mitigating the aspect of incongruity and of illogicality that the dream possesses at first sight, it is interesting to note that the emotional tone found missing in one part of the dream is often replaced elsewhere by some posture, pose, or pantomime of passion. This substitution of a behavior pattern (to use a term of W. B. Cannon) in place of a self-conscious "affect" should go a long way toward clarifying the discussion of emotivity in dreams.

We should remark in passing that our point of view in explaining the emotional reaction of Dr. Chara in his dreams, does not necessarily take in the James-Lange Theory, but rather brings into the foreground the theory of Thomas Hobbes. This has been touched upon in my printed papers under the name of "Hobbes' cycle."

Thomas Hobbes, discoursing on dreams like Aristotle, made a great deal of the physical causes in the shape of mood-states. The physical responses underlying an emotional state tend to continue during sleep and to arouse appropriate confabulations of memory, congruous with the physical state. For instance, quoting Hobbes, "dreams of cold breed fear."

DUE TO INCONSTANCY OF MEANINGS IN DREAMS FRIGHTFULNESS DOES NOT IMPLY A CUE IN ITSELF FRIGHTFUL, BUT OFTEN REACTION TO HEAT OR COLD

Dr. Chara's *Sinister Dream* is alleged by him to be one of the recurring type. But, as frequently happens, the subject is able to bring forward only a very shadowy testimony for the absolute duplication of any of the dream's features.

Our general collection includes many recurrent dreams of mysterious houses that one wanders through. It is the emotional tone that repeats itself, while the actual visual imagery varies a good deal. It is significant of the same fact that the attic is a favorite location for exploring that mystery which is suggested by the emotional tone of the dream. For attics, in the experience of young people, do obtain distinct emotional associations with an "atmosphere" of mystery.

In view of the fact that the "mystery of life" figures largely in the secret thoughts of young people, one is tempted to fall back upon the much-exploited theory of the Freudians that a house "symbolizes" the organism of the individual himself or even, more particularly, the genitalia. But in view of the extreme versatility of the imaginative process and the large number of specific associations that one may have with a *house*, it is unsafe to assume any such constancy of meaning.

We could offer many positive proofs that many dreams which apparently "symbolize" the human body, are only errors following the sleeper's perception of his own bodily contours in the reclining position.

The lighted candle suggests strongly the existence of heat in some part of the body, and a distress from cold in other parts.

The Savage Muff Dream.

In a dream of one of our subjects, biting cold in the night was represented as a fox-skin muff that bit the exposed shoulder of the dreamer.

The lighted candle may be an annunciator of a sensation from a particular focal center of warmth. It is still, however, possible to work out suggestions of phallic symbolism here, such as historians have already supplied to connect Egyptian columns and even candles on the altar with sex-worship. But such easy reductions overlook, of course, the actual and specific mechanism of the dream, in favor of an undue emphasis upon the association of religious worship with phallicism.

In contradiction to the belief in such ready-made symbolism, I will cite a somewhat different type of connection between the *patent* fancy in the dream, and the *subjacent* sensory percepts in the dreamer's mind. In one dream, of the Gilt-Edge Cup, a long-stemmed goblet-

like cup appeared in the center of a large open space, giving an unaccountable, mysterious effect of centrality and isolation. This was quite in keeping with that stilliness and that atmosphere of awe surrounding Dr. Chara's lone candle on the chair. The bowl of the Cup was a familiar piece of Sèvres china, an object of childhood affection. The attention was in every way upon the gold rim. In the second case, parallel to Dr. Chara's Sinister Dream (so far as the emotional tone is concerned), the central object was a golden vessel in the form of a chalice. In both cases, I was forced to the conclusion—much to my surprise—that these two central objects were annunciators of a consciousness of the umbilical depression, and that the color of the receptacles had reference to a sleeping perception of a full bladder. In a literal sense, the sub-jacent perceptions gave prominence to the local abdominal distension and did, in the one case, represent as a slight *promontory* and in the other case as a *rounded stone* near a *parapet*, the actual outlines of the body.

Subliminal Percepts.

If this seems far-fetched, it is due to our reluctance to accept the fact of subconscious perception in sleep. Yet the possibility of trains of thought emanating with the utmost definiteness from existing subliminal stimuli is beyond dispute since Janet proved it in hysteria. In dreams, due consideration must be given to the otherwise unaccountable aptness of oniric reactions, as to imagery and phrase and recall of experience. The underlying perceptive state can be traced in all its connections with the ad-perceptive response.

As stated in the paper entitled "Scientific Method in the Interpretation of Dreams," *something in the back of the mind pulls the wires.* [Journal of Abnormal Psychology, Vol. X, No. 6, 1916.] Once equipped with a thoroughgoing experience in tracing back such "wires" to their points of departure, the candid interpreter has no choice but to accept the fact of subconscious perception in sleep.

Indeed, we could hardly go on discussing intelligently the dreams of Dr. Chara, unless we postulated such a finding. This may be typified (for future reference) by the cases we have cited, where the color yellow is the apperception (ad-perception) that is excited by the subjacent perception of an accumulation of urine.

This was carried out in the dream of a different subject in the form of a yellow street car issuing from an underground funicular railway in the side of a hill, and winding its way upon a track below, laid out in the characteristic pattern of the river Meander. (Australian Meanders Dream.) The recent impression was found to be "urinating in the snow."

INTERPRETERS TOO EASILY FALL INTO WAYS OF APPERCEIVING DREAM ITEMS AS FIXED VALUES, WHICH PRACTICE BECOMES ABSURD

Proceeding with our discussion, we will omit any needless elaboration upon the connection between bodily perceptions and mental imagery. In passing, it should be said that such is the variety of the hollow organs of the body, (including the umbilical depression and the bladder itself) that in dream-study, it is worse than absurd to view every image of a hollow object or place as if it represented, say, the female genitalia. Even worse, is the practice of treating a "place of waters" in a dream as if it specified the uterus. Freudians are guilty of this kind of easy-going reliance on "symbolism" at every turn.

The Autoclave Dream of March 18, 1898, recalls the fact that the onirologist encounters many modifications of and substitutions for the human head. This is notable in those dreams of the St. Denis type, where the dreamer, like the saint of the miracle story, is able to walk about while carrying his own head under his arm.

A superficial analysis of this dream at once develops a connection between heat and cold, in the form of a contrast association. For an autoclave is a hollow chamber in which objects are put for the purpose of effectively destroying germ life by heat; in other words it is a sterilizer. The icy effigy of the equine head gives the obvious antithesis. A somatic basis of temperature sensations is probable.

The meaning of such a dream cannot be decided upon without a definite exploration of the dreamer's associations, however obvious may be the several lines of association that we could surmise.

The geography of Dr. Chara's dreams (March 26, 1898) runs true to the experience of the dream investigator. There can be no question that the Freudians have, in many cases, made close guesses at the meaning of topography of dreams. But our own researches have shown that there is no such constant "symbolism" as the psychoanalysts suppose. There is only, on the sleeper's part, a more or less stereotyped way of ad-perceiving the parts of his body in which the events of the sleeping period serve to interest him at the time of his dream. More rarely, and as in the case of Dr. Chara, some of the modes of ad-perception and subrogation may become habitual, thus establishing reflex-like linkages of thought verging upon symbolism. The geography of Mount Ida and the recurrence of other watery landscapes furnish cases in point.

Dr. Chara's mention of Boston "with its waterfront almost always

in sight" testifies sufficiently to the essentially physical character of his preoccupation in sleep.

In the Gilt Edge Cup Dream, which was known to be a bladder dream, there was a pinkish clay ground where the goblet grew on its stem, and beyond, a succession of hill, woodland, and a waterfall overhanging a steep cliff; this matched the bodily contours of the sleeper, from thorax to thighs.

False Awakening in Sleep.

The dream of August 29 raises an interesting question as to the nature of the awakening in dreams.

In spite of the uniqueness that Dr. Chara ascribes to his experience of a false awakening, many other, and more complex cases could be cited. The suffering induced in Dr. Chara was slight in comparison with that of our Case 299.

This subject, having taken up night quarters in an unsavory locality, dreamed that he was threatened by a robber standing over his bed with a pistol. Whereupon he awoke — apparently — only to find the same man threatening him, but now identified as Smith. The dreamer calls him by name and attempts to cow him by this show of knowledge. Whereupon the robber seizes him and they struggle. Then, in the midst of a second apparent awakening, the dreamer hears the man with whom he is still struggling say: "I am not Smith, but Jones." The dreamer then recognizes Jones and awakes again, this time in reality, finding that this dream has no basis in external fact. It was dictated by a special and personal anxiety about a young man (Jones) who had run into crime in this neighborhood. This dream was fully interpreted, much to the surprise of the subject, who had for many years thought the fancy was entirely disconnected from his own concerns.

The converse of these pseudo-awakening dreams is to be found in those dreams where one imagines one is falling asleep in a dream.

Changing Sleep Levels

In Dr. Chara's dream of August 29, the transition from sleeping to the supposed waking state is gradual, yet all degrees of abruptness in "waking" are reported by dreamers. On the other hand, the false going-to-sleep dreams usually, if not always, indicate a very much more gradual transition from one stratum of consciousness to the other.

We have not space here in which to compare sleeping and waking states, as touched upon by Dr. Chara. It would open too large a chapter, and would only be a re-agitation of extensive discussions engaged in by such philosophers as Aristotle, DesCartes, and Locke.

DREAM APPERCEPTIONS MAY BE SO LIVELY THROUGH HUMOROUS OR PICTORIAL QUALITY AS TO ECLIPSE QUESTION OF RELEVANCY TO UNDERLYING CUES

Contributory to our critical comment is Dr. Chara's remark on being a "passive spectator" in one's own dreams. However striking the reproduction of the printed page in a dream may be, this experience must on reflection lose a great deal of its strangeness if we remember what Bergson has so well pointed out in his Essay on dreams, namely that even in waking life our *apperceptions* are far more lively than we suppose. This he indicates by citing those experiments in which it is proved that we are able to "read" correctly certain misprinted lines of type in a shorter time than is required to see them in actuality. It is only by enlarging upon the suggestions afforded through such experiments that we can conceive in a matter-of-fact way of the immense possibilities of apperception. Lethargy, on the other hand, exaggerates apperceptive spontaneity by impairing the proper quorum of steady perceptions that normally acknowledge the external world.

To be sure, mental imagery in dreams is apt to be infinitely more specific and circumstantial than that in the famous Galton tests of one's evening memory for the morning breakfast table. The supposed vagueness of dream imagery is only occasional and not inherent.

If we wonder at the facility of invention revealed in dreams, it is because (a) we do not realize the faithfulness of our registration of memories, and (b) because the circumstances under which we reproduce apperceptively in waking life serve to obscure or cripple the reproductive capacity. This, however, works with a minimum of interference in dreams. In sleep, "reproduction" gains vividness and fidelity to the past at the cost of "germaneness," or relevancy to the present.

Dr. Chara's *Plumber Dream*, whimsical as it is, seems to have at its core a consciousness of bladder stimuli. It is not unusual for waterworks to figure in dreams as a reflection of an interest in one's own bladder condition during sleep. This, however, does not take in the peculiarity of a survival of childhood interest in the urinary apparatus of other persons. Such cases stamp themselves sufficiently as pathological to be distinguished from the normal responses to abdominal stimuli in sleep, which are exemplified by Dr. Chara's case.

The Falling Dream of February, 1900, is not a true falling dream at all. The drawing which accompanied this dream showed clearly that it was due to an anxiety concerning possible escape of fluid from the urethra. The fact that the fluid is represented by *men* will not surprise those who, in the course of their collections of dreams, have come across the so-called Homunculus dreams.

DREAMS OF PLAYING BALL AND OF LITTLE MEN (HOMUNCULI) ARE APT TO CO-RELATE WITH DEFINITE PHYSIOLOGICAL CONDITIONS

Even such a fancy as the confusion of tumbling soldiers and knights in *Alice Through the Looking Glass* might easily be taken for a Homunculus dream if we consulted only precedent. In the case of Dr. Chara my off-hand reading of his dream in this sense was fully accepted by him. It was a seminal dream of the type that recurs in men at periods corresponding to the female menses.

In one dream that we had occasion to consider, a perfect cataract of baseball players falls from a high cliff. These dreams are peculiar to men, barring very exceptional cases, and their significance can usually be checked up by evidence internal or external to the dream. See "Intrinsic and Extrinsic Analysis." (Introduction to the Dream Problem, pp. 4 & 5.)

In reference to the *Dream of a Cruel Sport* of September, 1902, we may say that the analogy with the Queen's Croquet Game in *Alice in Wonderland* is too obvious to be overlooked, regardless of the hint given by Dr. Chara in this direction. This involvement with the story of *Alice in Wonderland* should caution us against transferring to Dr. Chara's case the type of Freudian interpretation that might easily be applied to the Queen's Croquet. Conjecturally speaking, it is quite possible that Dr. Chara was exercised over the necessity of avoiding undue suffering on the part of experimental animals in his laboratory, thus converting this into an occupational dream. On the other hand, going to the other extreme, I should find it perfectly plausible to explain both Dr. Chara's dream *Of a Cruel Sport* together with the Queen's Croquet, as resulting from a preoccupation regarding sexual capacity. The unfortunate fact in all such temptations to the deductive skill, is that the "Will to Interpret" may lead one far from the facts. One must, therefore, resist the lure of facile dream readings and confine one's speculative imagination to those cases in which one can pretend to something like positive knowledge.

In justice to the Freudian Theory, we should not overlook the element of forbidden moves in connection with the rabbit which might point to inhibition of conscience regarding possible sexual abuse of one kind or another.

Parallels to Dr. Chara's Cannon Ball Dream

Dreams of explosions are not uncommon in sleep. In the course of the present week (at date of writing) two such dreams have been brought to my notice; although this week I have not handled more

than seven dreams in all. Both appear to have been connected with bowel or stomach conditions (probably gas).

In one of the dreams, there was target practice at a range. The dreamer runs forward with the idea of observing the result. This is (in the dream) discovered to be apparently, among other things, fecal matter.

In the other case, the dreamer imagines himself climbing a high granite mountain and clinging to the water-worn, crevassed and corrugated stones. Every now and then the whole mountain is shaken with terrible explosions which mercifully fail to dislodge him. The scene is appalling but his returning sense of safety is comforting. He surveys the scene with the realization that this is the type of explosion geologists tell about, wherein the expansion of the water infiltrated in the stone disrupts the massif *by the immense force exerted in the freezing.*

Taking a more pertinent case than either of these recent examples: the dreamer imagined himself taking part in an artillery action in which an assault was being made by field pieces upon a farm house. He was defending the farm house as an infantryman, stationed in the flat open space between the guns and the farmhouse under fire. He would estimate the direction of each successive cannon ball and deftly manoeuver so that when it arrived he could acrobatically hop over it without harm. The projectile's speed gave time for the performance.

The Slow-Motion Effect in Dreams.

The reduced speed of projectiles in the dream bears some relation to the peculiar disturbances of time-sense in sleep. This would agree with the probable fact that a physical sensation belonging to the real world (e.g. the somatic condition of peristalsis) would furnish the subliminal percept of movement. Even if this were perceived as slow movement, it would stand a chance of being still further reduced in imagined speed by comparison with the greatly enhanced standard of thought-speed in dreams.

We should recall the well-known fact that, in imagination—particularly that of sleep itself—a great deal can happen in a short time. "For," in the words of Thomas Hobbes, "thought is quick." But, assuming some definitely timed outside event (suggesting an explosion or discharge of a gun) this would, in relation to the high speed of mere unregulated fancy, take on a seemingly slow rate because Reality is held back to physical time. In other words, a dream punctuated by real explosions would allow even the shortest intervals to be filled in fancifully with events of a seemingly time-consuming character.

We cannot here deal exhaustively with the question of time-relations in dreams, seeing the prevailing need of information from direct experience concerning the very foundations on which the problem rests.

ALTHOUGH SLEEP DISTURBS SENSE OF DURATION AND TIME-SEQUENCE YET OPPORTUNE ACCIDENTS FAVOR STUDY OF DREAMING RATE

The experimental approach to such a problem as "how long a dream lasts" is complicated by the mechanism of Apparent Inversion of Time in Dreams (Journ. Abn. Psych., Vol. XI., No. 1, page 48.) It happens often that the stimulus appears to break in only at the end of a dream, whereas in reality the whole course of the dream followed in response to the stimulus. Yet instances do come to hand that suggest how a straightforward investigation could be made convincing.

AN IMPROMPTU EXPERIMENT IN TIME SENSE.

"I dream that I am in bed and that there is a knock on the door. In fancy, I see a dark-haired young woman who is rapping on the outside of the bed-room door and insisting that I get up. I am loath to do so, and I note that she repeats the effort to wake me, moving for this purpose from the door at which I failed to respond, (around the corner of the room that projects into the hallway) over to the side corridor where there is a second door to my room. Unhurriedly, she proceeds to rap again in the expectation of waking me. Her rap is accompanied by urgent summons. I then wake and discover that the trained nurse has given me a signal to come to the patient's bedside. The rap had been given in the usual manner, that is, two quick raps on the one and only real door to my room."

The scene of going from one entrance door to the other was a phantasy that filled in the time between the two raps with subrogated events that could not possibly have taken place in such an interval, which was surely less than a second. Yet the whole process in the dream seemed to occupy a long time; so that, conformably, on coming to his senses, the dreamer thought he had delayed unconscionably in responding to the summons for duty. On the contrary, he had made a prompt awakening.

Our reading of *Being Hit by a Cannon Ball* as annunciating intestinal cues need not clash with the dreamer's own interpretation, as stated in his italics. For, unquestionably, there was also a cue in the "sub-expectant state" as to the *falling* of the books upon his pillow.

Here we can compound the two explanations on the principle which we may call that of Mosaic Fabrication. Briefly stated, two memories aroused in separate somatic and psychic fields will fuse, producing an unified mental fabrication. On a similar principle, Thomas Hobbes noted how the idea of a horse and of a man might lead to the picturization of a centaur, and how separate experiences of a hill and of the color gold, would fabricate the image of a golden mountain.*

Yet Thomas Hobbes, bent upon pure psychology, did not go so far as he might have in the study of dreaming toward working out

*Thomas Hobbes, *Leviathan*, Chap. II., 4; *Human Nature*, Chap. III., 4.

DREAMS WITH OR WITHOUT SENSORY CUES OFTEN SHOW PAIRED OR TRIPLED INVOLVEMENT OF DRIVES DISTINCTLY TRACEABLE

the specific cues (doubtless equally common in the seventeenth century and in the present) that would make the *golden mountain* a likely *annunciator* of the subconscious perception of a full bladder.

In the dream of Being Hit by a Cannon Ball the two reproductive tendencies mutually converge. The imagined discharge is deflected in the direction of the likeliest target that dwells in mind, namely, the dreamer's head, because this member had been threatened when the dreamer went to sleep. In a very literal sense, this follows W. McDougall's "Law of the Attraction of the Impulse."*

This sort of somato-psychic blending should be a warning against trying to interpret dreams exclusively on one basis, either as physical presentations or as sheer mental representations. (As I have indicated, *external* and *internal* drives meet on a par with each other in dreams. See article "What Drives the Dream Mechanism," Journ. Abn. Psy., Vol. XV, No. 4, p. 224.)

The next dream, *From a Letter of February, 1903*, seems to bear out what we have said concerning physiological events determining the dream. The commonest dreams are, of course, the visual, and the most uncommon are those of taste. The latter rarely originate without cause in the mouth sensations. The same principle holds in most of the olfactory and of the tactile dreams. The tactile dreams, however, often seem to be without external physical basis. The peculiar relation of Dr. Chara's dream to the thought of his father gives a possible homology to Mosaic Fabrication. Fearfulness as to the death of the father gave a sub-expectant element that formed an apperceptive mass and led the dreamer's fancy to follow a false trail. There is no reason to believe that Dr. Chara's thought of his father *initiated* any thought of putrefaction. This was simply a secondary recall subrogated by the olfactory stimulus.

Dream of an Odd Transaction.

On *October 27, 1903*, is one of those short, succinct dreams in which the laconic quality of the story connotes to the interpreter a very clean-cut series of motives or drives undergoing tentative resolution. It is impossible to conceive the mechanism behind the scenes of this dream without perhaps trenching upon the relation of Dr. Chara to the lady in question. One should ask himself whether "going to Worcester" was a subrogated image of some other plan of action

*Physiological Psychology, p. 125.

jointly to be undertaken or whether it was a straight thought (orthotype) of a real planned journey, free from interference with recall.

The laying down of the five-dollar bill might represent a trial apperception (pseudo-type) of a human hand in its actual or in its figurative sense. This guess is not suggested to me by the later item, implying two hands, in the shape of "fur-lined gloves." For the number five is a most common "subrogated image" or apperceptive error for the five-fingered hand. The *tickets* might easily be subrogated in place of the orthotypic marriage licenses. The hand in question might be the lady's hand, and the fur-lined gloves would (quite in accord with dream precedents) take up their position as "subrogates" for "the mitten," particularly as we already have a distinct refusal of the lady to go to Worcester.

Here the presence of Cross Bearings is suggested by three probable co-relations: (a) the "fiver" is represented in money and also again in gloves. We would explain this by saying that the *hand* idea was a common stimulus to both, and that this cue, acting as an internal drive, modified the reaction to the subliminal idea of money or wealth. (b) Similarly I infer a cross-bearing between *fiveness* and the "mitten" although the latter makes no direct appearance in the dream. In unconscious cerebration "mitten" plus *five*ness equals *fur-lined gloves.* (c) The mitten idea has possible cross-bearings with all the refusal-items. In making our hypothesis, we must assume a postponement of marriage under such circumstances that it might have aroused subliminally, i.e. sub-aroused, a thought of having been rebuffed. This would lead to imagery borrowed directly from waking habit, in linkage with "the mitten" idea which is common slang or else compounded opportunistically on the mosaic principle. The notion of symbolism may usually be ruled out; the dreamer comes by this pseudo-symbolism through the travail of experience or through the mere accidents of thought-linkage.

Crossed Radiations from Stimulus Ideas.

The principle of Cross Bearings sets forth that one SUBJACENTLY active idea or stimulus may have played a part in evoking two or more of the PATENT dream images. Likewise, this principle holds that one patent dream image may owe its appearance to the confluescence of excitations from two or more subjacently active cues. The fanciful effect of this sort of interweaving of associations is recognizable in what we commonly call a *pun.* Familiarity with such plays on words in dreams introduces a further principle, namely that of Independent Implications; this leaves us free to trace out freshly in each stage of the dream the more recent set of cross bearings acquired by a repeated dream item during the later interplay of cues.

Accordingly, passing over the question of money-wealth and the question of "mittens" as symbols, let us view as a detached item the act of *retention*, which, in the dream, is predicated of the *gloves*. Cutting corners, we might reach the conclusion that the dreamer was "unconsciously" thinking of the lady as saying: "I cannot marry you now because you have not enough money; but here are my two hands in sign of friendship . . . and we may yet take that wedding (Worcester) trip some day." In other words, both tickets were still expected to come in handy! [*P.S. Guess completely validated. There was a postponement of marriage.*]

Categorial Elements in the Cue.

A complete reconstitution of a dream can hardly be expected unless one fully comprehends a more inclusive principle than those mentioned, namely that of Unit Constituents. Applying this roughly, we should seek to lay hold of the *elements* of significance embodied in the dream items as photographs embody separate beams of light: e.g. wealth-likeness, furriness, preservation of tokens. All of these are disseminated clues indicating the fundamental discourse of mind that governs fantasy from below the limen of dream consciousness.

Dr. Chara's *Ghostly Experience* of October, 1903, suggests the dream of the Lighted Candle, entitled Sinister Dream, the emotional element being somewhat similar.

The Experience at a Lecture (dated 1903), as an expression of the dreamer's modesty, is adequately commented upon by the dreamer himself. It is one of the few cases we have met in dreams where the Freudian conception of Censorship could be plausibly supported in the face of mechanistic concepts. There may be a Freudian idea—in more senses than one—in the background. For the identification of the Holy Grail with virginity or continence, is one of the pieces of folk-lore analysis upon which the psycho-analysts are disposed (perhaps not unfairly) to congratulate themselves. Unlike some other "reductions" of the Viennese psycho-analysts, this makes no attainder to the purity of ideals underlying the Legend of the Holy Grail. We, however, cannot rest satisfied with any interpretation borrowed from folk-lore unless knowledge of this can be shown to have figured in the experiential background of this dreamer's fancy. The subjacent content must be explored by definite clues, as in the Dream of an Odd Transaction.

SENSORY CUES FROM DREAMER'S BODY MAY BE RESOLVED BY ACTION OF SPEECH CENTER INTO ELABORATE PUNS ACQUIRING PICTORIAL FORM

Proceeding, then, to apply the principle of Independent Implications, we may suggest that continence was the cue-idea or stimulus-idea dictated by this physiologist's wish to achieve *the continence of his own urine.* It will then be seen that the dream is a pretty neat resolution of the problem in question. The mechanical inversion of the subject fancied in the dream not only fails of being an indecent exposure, but "she kept her skirts confined between her knees." This performance may be viewed as a verbal subrogation for "keeping the liquid confined."

A closer approximation to the same result is seen to have been achieved, if we consider what result the mechanical inversion would have upon the functional peculiarities of the organs importantly involved in the act. It is evident that the bladder, considered as a vessel, would acquire the properties of an urn. That is, applying the principle of Unit Constituents, we see that the postural condition would confer upon the bladder the qualities of *container,* of container for liquid, with special reference to continence by force of gravity, as distinguished from the usual (and at the moment troublesome) requirement of sphincter action, if the bladder, in normal position, were the means of continence. From this point we can work *back* to the idea of the Holy Grail, which is itself a notion deeply involved in associations with the continence (of the pure Knight) and with the *unsullied* vessel form. (Cf. Boston Public Library mural paintings by Abbey.)

In spite, then, of seemingly gross associations, we find that a clean-minded phantasy of avoiding nocturnal enuresis is the governing motif. It facilitated whatever of sexual curiosity was lying latent, yet it emanated from sensations in sleep.

This is only one of many cases in which the refusal to be bound by the ready-made Viennese formulations (largely derived from consultations with libertines or psychopaths) may deliver us from the necessity of polluting by unfair suggestions the innocent, if somewhat unconventional, thoughts of our dream-subjects. They, mechanically reacting in spite of themselves to the accidents of cross-influences among stimuli, achieve seemingly blasphemous imagery uninspired by thoughts even remotely sacrilegious. In fine, we have every reason to believe that this dreamer had a thought of a woman here, not because he was a man of the *voyeur* type, but because woman to him (as to the Knight of the Holy Grail) represented an ideal of continence. This view also happens to agree with Dr. Chara's life and character as viewed in the light of our brief acquaintance.

THE INTERPRETER FINDS A WAY OUT OF THE MAZES OF CUE-AND-RECALL BY BACK-TRAILING CUES ON THE PRINCIPLE OF UNIT CONSTITUENTS

The Animal Dream of 1903 is interesting because of the word *Killington.* It throws light upon the Mad Bull Dream of October 24, 1897. It hitches up also with Cuttingsville, mentioned in the same sentence with "memories of the Brighton Abattoir." (See also Chapel-Abattoir Dream, Nov. 16, 1897.) We should note that the geographical complexes of the dreamer form a closely woven set of memories.

In the light of our experience, it does not seem out of keeping with the "laws of probability in thought linkage" to look for inter-connections between dreams as far apart as six years. The principle of Unit Constituents is curiously applicable to dreams that are interconnected in this way. We have published a case in which a phobia was built upon a structure of ideas originating in a childhood memory. At the age of thirty-four, the dreamer had nightmares involving, in the barest and most unaccountable way, Unit Constituents of *honeycomb pattern, regular pattern, crowdedtogetherness,* etc. Yet these constituents of thought reactions were found to have derived their first exaggeration of function from an experience at the age of four, wherein these unit constituents were the most important components of a shocking experience.

Often the prototype of a group of unit constituents can be found by tabulating in serial arrangement a number of dream items obviously affected by these constituents. Such a series could be formed by the *bull* in the first dream, by the *buffalo* allusion in this dream, by the *bear* item and the *kitten* image in this dream. This suggests that the mad bull may have been a subrogation for the kitten in the first place —since kittens are apt to scramble and scratch. This in turn might have been a subrogation (by reason of contiguity associations) for incidents in the home life. At a venture, we guess that the dreamer might have feared cruelty to a beloved person in connection with his intentions of marriage.

The dream of May, 1904, *Of a Wonderful Tower,* is a subrogated image of the male organ and bears unmistakable physiological analogies. There is no reason to believe that it was manufactured as pure fancy; but rather it was a trial ad-percept of actual organic sensations.

Unlike the Animal Dream of kitten and bear, that of *May 27, 1904,* affords us no clues as to the possible meaning to be derived from anything that has gone before.

We may note, however, that it is quite common in dreams for some character to pass from a stage of vigor to one of enfeeblement. This

is very often found to be a picturesque reflection of some underlying physiological condition; it usually implies that a sensation at first obtrudes itself upon the mind, and then becomes dim, either through the lapse of the sensation itself as stimulus, or through the lapsing of the dreamer's consciousness. It is by no means necessarily obtained from genital stimuli.

The Ghastly Dilemma, recalls what we have said about the St. Denis type of dream (page 31). In this case, however, as if to remind us of the inconstancy of meanings, there is no apparent allusion to the male organ. Moreover, in view of the fact that this dreamer is medically trained, there is no reason to believe that the reference to a "sterile thyroid gland" has any relation to sterility in mating, as it might possibly have had in the Autoclave Dream of March 18, 1898. Could the dreamer possibly have had a carbuncle at this time too, and would the icicle head have reference to the ice-bag presumably used in treating the carbuncle? An answer to these questions might illuminate the whole subject of cross-bearings and unit-constituents.

The Dream of a Good Estimate of November, 1904, is a rather unusual calculating dream. It comes out correctly. It has been said that we can do in our dreams at one time or another everything that we do in waking life. This dream is certainly an example of mathematical activity in which the appositeness of the mental play results in what we may call straightforward thinking as opposed to apperceptive error or subrogation.

The Unwise Purchase Dream of November, 1904, suggests a return to the Trip to Worcester topic. There is no such opportunity for a precise hypothesis in this dream as in the earlier one, but the recurrent cachet or sign of *extravagance in relation to money-wealth* is a unit constituent that may have independently renewed causes for its appearance in this dream and in the dream of December 22, 1904. In other words, it may not be an echo of an identical situation in the past, but of a continuing preoccupation over the high cost of living.

The dream of *December 2, 1904*, in which a subterfuge was used to disguise the nature of wine, is so replete with associations with the present era of "dryness" in the United States that the interpreter could not trust himself to react without bias. This is indeed a condi-

SEVERE TESTS OF INTERPRETATIVE SKILL ARE DESIRABLE AS THEY SHOW UP INTERPRETER'S BIAS AND DREAMER'S IDIOSYNCRASY

tion that the honest interpreter must be ready to recognize at any time: the danger of his own emotions coloring the interpretations.

For example, recently, in a crucial test of skill in interpreting a dream by Huxley's "method of Zadig," I found myself perfectly able to validate all my points and predictions regarding the somatic causes of the dream; but when it came to an evident admixture of psychic influences, I was completely estopped in essaying "retrospective prophecies"; because the dreamer's stimulus-ideas had reference to a piece of philosophic research that was a matter of rivalry between us. My own complexes raised such a conflict that I was unable to apply the usual technique of inference, or what is worse, could not trust my own conclusions, even if I should manage to apply the technique without bias.

The Dream of a Fine Spring of December 21, 1904, is one of those dreams that the wise interpreter will take at its face value, enjoying it as he would the delightful unexpectedness of *Alice in Wonderland.* One cannot explain without anticlimax the peculiar whimsicality that makes it possible for a dreamer to combine the poetical and the farcical, as is done in this instance. We make our bow to personality and individuality.

No matter how far we may penetrate into the mechanistic theory, there is always an elusive quality derived from the personality of the dreamer. This quality may at any time interpose itself between us and a strictly mechanistic or somatic interpretation. Individuals seem to show their Free Will by the highly individual manner in which they elect to resolve the stimuli that play upon them. Even if we use the principle of stimulus and response, we have not eliminated the factor of originality. This is the place to acknowledge the hint which dream consciousness gives concerning that uniqueness of personality which is intimated by the patent fact of the "unity" of waking consciousness.

A similar quality of surprise and quaintness and whimsicality is conveyed to us by the dream *Of an Enigmatical Advertisement* (December 22, 1904). There is something delicious about the contrast of silk velours with ping pong. These are reactions peculiar to the dreamer; his own type of resolution. We have already suggested that this may be one of the dreams of economic concern.

The Dream of a Frightful Plight of the same date, recalls what Freud has said about birth dreams: the emotion attending them, the passage through narrow space, etc.

DREAMS OF FRIGHTFUL PLIGHT OR OF PASSING FROM DARKNESS TO LIGHT BEAR NO NECESSARY RELATION TO BIRTH PHANTASY

With a little imagination we could easily convert this oppressive dream into a birth phantasy. Actually, we would prefer to invert the process and show the absurdity of Freud's interpretation by recalling the fact that many physical situations, which one constantly encounters in bed, would tend to produce images similar to those in this *crushing* dream. It is perfectly possible that nothing worse was happening to the dreamer than the involvement with his blanket or pillows. Probably, the testicles were caught in the thighs. We recall that the Derailed Train Dream of Nov. 21, 1897, was produced by nothing more than pressure on one leg, owing to the posture of the dreamer. This interpretation, unverifiable either by contemporary evidence or by "association" on the dreamer's part, was, nevertheless, validated to a degree by the internal evidence on the hypothesis of Time Inversion. The reader may try out our sensory interpretation in the light of the principle of Unit Constituents.

An example analogous to this frightful plight is as follows: "I was gazing upon a group of small bull-dogs and I noticed that they were very lethargic and scarcely had their eyes open. They looked almost like hippopotami, so lethargic were they. Then I got a picture of a mountainous canyonlike region which seemed to have two humps like the head and the rear quarters of the dogs. In the depression between the mountains a deep canyon showed a broad stream of water which reflected a beam of light. I then waked up and found myself blinking at the sunlight through an aperture formed by the turn of a golf stocking around my head and eyes. I had used it as a protection from the light when sleeping. Its bull-dog grip upon my forehead was quite noticeable."

The presence of water evidently co-relates with the brilliancy of the sunlight. The dreamer was reacting to a purely sensory situation. The birth similitude is mere coincidence.

On January 17, 1905, there is a *New Word Dream.* Many such words have been analyzed in the Freudian literature and it is usually only a matter of patience to find out what underlies the new word.*

In a broad sense, there is nothing very new to be said about neologisms; various well-known mechanisms of everyday lapses of the tongue have greatly illuminated the subject. For instance, there are the "Spoonerisms" named after the Oxford dean, and the "Portmanteau words" of *Alice Through the Looking Glass,* which it is convenient to call "Carrollisms."

*For Zadig Test of "Zickery" see page 50.

INTERPRETER MUST BE PREPARED TO DETECT VARIED DRIVES SUCH AS SENSORY CUES, PSYCHIC TENDENCIES OR EMOTIONAL STIMULI IN SUCCESSIVE DREAMS

We have on *February 20, 1905*, another explosive dream. This combines the features of the Cannon Ball Dream of September 30, 1902 and of the putrefying body dream of February, 1903. The physiological conditions are perhaps suggested by Dr. Chara's words that "there was something amiss below."

In the dream *Of an Enormous Load of Hay*, there is probably also a physical condition underlying the phantasy. But the contexts (of which we are ignorant) would be decisive in such a case. There is probably (judging from many precedents) an experiential reason for specifying 225 feet. One is surprised to find in such connections how much can be explained by a particular biographical connection of ideas.

The Dream of the Fairbanks Mansion is notable for the reference to "the middle section," suggesting that this is again an instance of a dream of the bladder region. The "mild concern" comports well with the probability that the dreamer had a "false alarm" concerning his physical state.

In *March, 1905*, we see the recurrence of the prayer-meeting motif. It may hinge on emotional tone more than on incident. There is evidently a peculiar cast of thought due to some biographical matrix that could yield up definite clues to this, and to other dreams emotionally congruous with it. *One might find it desirable to investigate specifically the whole history of the dreamer relative to prayer meetings, and his relation to persons who accompanied him thither.*

Dreams of Ticklish Descent and of Unpleasant Discovery.

In this same month, we have what might seem to be an occupational dream, but it again shows signs of being a combination of abdominal and visceral stimuli. Parallels with the two aspects of this combination may be sought in the mis-called "Falling Dream" on the tower of Notre Dame (Feb. 1900) and in the "melted chocolate" features of the Disconnected Dream of November 14, 1897. But the involvement of *chemistry* with the spiral intestin-like coils of "condensers" affords distinctive clues. I have already, in similar connections, cited a dream of seeing the viscera of a donkey, collapsed on a road. The present dream also has a unit constituent tinged with a *collapse* feature. By the time we come to the Unpleasant Discovery of April, 1905, we find

A DREAM MAY EXHIBIT APPERCEPTION OF A COMPLEX SITUATION IN MIND OR BODY WHICH INTERPRETER MUST GUESS AT EXPERIMENTALLY

that there is every reason to confirm our suggestion, applied to recent dreams, that they largely represent reactions to physical vicissitudes of the abdominal organs. The *subrogations* of imagery are fairly obvious when one carries in mind what would, under the assumed conditions, be the *normal* somatic percepts.

The Nautical Experiences of April, 1905, in view of obvious analogies, appear to be ad-perceptions of the bladder condition. But it is never safe—even with a multitude of precedents—to guess too lightly. Here we have a Universalist Church (recalling the matrix we have referred to) and we have an involvement with railroad trains, which have also figured heretofore.

This dream would require more experimental work with the dreamer himself, under the controlled conditions of inventorial analysis.

A Discreet Precaution of August, 1905, gives evidence of natural modesty and tact. It illustrates both the whimsicality and originality of the dreamer and also the fact that some dreams at least reveal at first reading all that they signify. For, in his control of a possible sex interest, the dreamer owes nothing to Freudian symbolism or censorship.

The dream of *August first, 1905*, is again a numerical dream. It suggests the possible argument about the dream as the "guardian of sleep." But the Freudian concept on this point is relevant only to the well-known fact that there are times (of lethargy and *appetition* for sleep) when one more or less consciously seeks to reduce activity to a minimum in order not to "wake up." It is a mere absurdity to attribute such a function to the dream as such. Sleep has an inertia of its own.

Nature of Substitute Recall or Subrogation.

Our own conception of a mechanistic *subrogation* as the essential basis of absurdity in dreams, and our view of the nature of trial apperceptions, require us to put away any theory that "guardianship" or "censorship" is in any true sense a "function" of the dream. In the lethargic condition of sleep our memory takes note of the loose play of association, and registers some of the innumerable conjunctions that result. The same neural processes actually go on in the course of waking perception, but are usually masked, owing to the high threshold of perception, which cuts out the fainter trials and errors. The attention does not "fix" them in memory.

LOSS OF MEMORY FOR DREAM ON WAKING GOVERNED BY A LAW OF THRESHOLD THAT EXPLAINS APHASIC ERRORS IN LETHARGY

The relations between high and low tension in perceptive reactions afford a certain homology to the rapport between narrow and wide iris-opening in photography; the wider the opening the more astigmatism. The lower the tensional level of the dream, the less precision of imagery. But this holds true only under special conditions and does not agree with any fixed relation between precision and tension.

In those cases where one can observe the relapse of a subject into sleep after a partial arousal, we obtain evidence of the process by which the divagation of the dream comes into being. For example, a patient being aroused from a lethargic state, induced experimentally for the sake of her health, waked momentarily at the appointed end of the siesta, making the following remark. In accents of the most intense feeling, she said, sleepily: *"I thought I was never again going to see that green penholder."* The subrogation of *penholder* in place of the appropriate object of thought was perfectly obvious to the experimenter, in view of the aphasia or apraxia which the experimental siesta had, as usual, induced. The emotional content was so true to life and congruous with known circumstances of the subject, that it was immediately possible to supply the correct percept or orthotype, namely *Mrs. K—* a friend of the dreamer. Further inquiry of the subject, when wakened, revealed the fact that the green penholder had been given to Mrs. K— by her friend and was regarded by them as a token of that affectionate solicitude for each other's welfare that had characterized their relations, in spite of the separation of years. It should be added that Mrs. K— had just arrived on a visit to her friend.

Now, in Dr. Chara's dream, a round five-cent piece is subrogated for a watch and *1855* is subrogated for the time. (Note "unit constituent" in *piece.*) There is a certain analogy in this numeral to the $17.85 of December 22nd, 1904. Investigations of such cases show often very definite cross-bearings.

The Post Mortem Disclosure of February 19, 1907, regarding the dreamer's own brain-anatomy, recalls again what we have said about the subrogation of the head for other parts of the body. In the previous case of the severed neck (July 3, 1904) there was every reason to believe that the dreamer had his own actual head in mind. In different terms, he had a trial apperception of his own neck, the pseudotype differing but little from the orthotype.

Apart from special circumstances like carbuncles, the general run of dreams tends to show that it is not a real neck or head that is the orthotype, but that the underlying percept is the male organ as a whole, in which unit constituents of head, neck and trunk as a whole

are subrogated by reason of anatomical homologies. Applying this to the Post Mortem Disclosure, we may suppose that an allegorical attribution of a head to the male organ has been distorted and garbled in the process of trial apperception. Thus, the bulbous tumour corresponding to the back of the head would be the scrotal sac, and the cement or white substance would be probably an ad-percept of the accumulated seminal secretion, which (in spite of the homologies breaking down in other respects) is notable for the interplay of the unit constituents *white* and *e-m-e-n.* (See Footnote re Aristotle, p. 20.)

The subrogation of a head and brain for what otherwise might have presented itself as a perception of seminal accumulation may have occurred (on the principle of the Mosaic Fabrication of the dream) by the simultaneous sensations from the region of the head, since the dreamer is usually subaware of his own residual postural tonus. This would be a true inhibition by deflection or "attraction of impulse." Thus, definite stimuli of somatic origin (making interferences with normal recall) can often be traced out as the determinants of what otherwise would masquerade as a symbol chosen of fancy free.

The Vesical Dream of November, 1911, is the first sign of "insight" in the dreamer as regards the occurrence of bladder dreams. This may be due to the fact that his reading the literature of dreams has led him to essay a penetration of the meaning of his own. Mere attention to dreams—at all—is often enough for the development of great insight, since, as Aristotle said: "A plain dream can be interpreted by anyone."

Shortening Insight Time.

It is curious to observe how one may shorten by dint of experiment the time it takes for a subject to acquire insight into his own dreams.

More extended experience, and an improvement of the sleeping habits, can lead the willing subject to a much greater degree of insight into the significance of the dream *at the time of dreaming,* and often may cause a complete disappearance of those subrogations which constitute the enigma of the dream. This in itself often amounts to a reconstruction of the personal outlook, and may be therapeutic.

For instance, one dreamer was coached for four weeks before she could recognize the identity (orthotype) of a much-disapproved-of woman who had appeared in the dreams under various dissemblances. Finally, in one dream, the character in question appeared as a singer on the stage, performing poorly and rather vulgarly. Before the close of the dream itself, the character was recognized by the dreamer as an alter ego of herself.

ONLY IN FORTUITOUS CASES DOES THE PROCESS OF SUBROGATION TAKE ON AN APPEARANCE OF SYMBOLIC THINKING

The dream of *March 2, 1915*, is by no means the simplest to explain. It might occasion a full chapter of discussion of the psychoanalysts' views concerning the relative meanings of God and Dog, into which have been drawn a more or less spurious mythology and anthropology.

The Dream of a Strange Photographic Record is one of those that the interpreter recognizes on inspection of the narrative as too personal and too intimately biographical for interpretation without the help of clues obtained from the dreamer personally in the form of "free associations" or as volunteered personal data. Such a procedure is purposely omitted in this experiment in rapid-fire apperception.

The Dream of a Broken Watch affords three clues furnished from sources that are "so plain" to Dr. Chara. The first seems to account for the mental incitement or "facilitation" of memory favoring the particular dream imagery. The second supplies an emotional or motivated context, which is that of avoiding undesirable consequences. The third clue indicates that the thought of avoiding certain consequences fits in the panel of digestive percepts rather than in the domain of sexual symbolism. The commentary given upon the Balaam's Ass Dream is relevant here. (See page 21.)

The Dream of a Church is what is commonly called nowadays "a Freudian Dream" seeing that the subrogate imagery, evidently in response to psychic rather than somatic cues, forms an allegory of marital wishes and their respectful inhibition. If *subjacent ideas* were always represented by such clean-cut *patent images*, Freud's theory of unconscious symbolism would deserve triumphant vindication.

On March 12, 1918, *Another New Word* brings us back to our own theory that dreams represent trial-and-error percepts of psychic or of somatic stimuli momentarily registered in the nervous system; a further reaction called apperception prolongs the reaction into the conscious realm. These processes can be reconstituted in the present instance. In the phantastic query, the language center provides verbally blended subrogates, the etymology of which reveals root syllables traceable to sensations of genital engorgement. The question in the sleeper's mind is to decide whether the physiological condition thus apperceived is on the increase or on the decrease.*

*In view of the apparent reasonableness of the above "etymology" of *Gennard*,

EVEN LANGUAGE CENTRE WHEN MOST EVIDENTLY IN OPERATION SHOWS MECHANISTIC CREATION OF NON-SYMBOLIC WORDS

A Vesical Dream, at this stage of our experimental comment, requires no further elucidation. It tallies with preceding dreams and tends to strengthen our trial interpretations.

The very last dream, *Of a Man from Africa*, has a quaint irrelevancy that tends to "camouflage" a very definite mechanistic layout. The first scene of the patent dream is sequentially derived from the context of the quotation found in *The Acts*, II. Either casual or long-distance ease of speech with a "stranger from Africa" has concordance with the "gift of tongues", literally; thus, it really presupposes the quotation from the Pentecostal story. This last was evoked by the unknown subjacent stimulus-idea; although appearing tardily, the text was influential from the start.

Let us pretend, for simplicity of exposition, that Dr. Chara's wife was far away, tempting him to communication (perhaps by telephone) so that it brought to his classic mind the phrase, "Oh, for the lips (labia) of the siren!" A resolution would follow in the endeavor to reconcile the two cues *labia* and *siren*. Only one Bible text could give unified utterance (oniric débouché) to the tendencies of both cues, eventuating in the Scriptural phrase as a joint resultant—a sort of Final Common Path.

Aside from mere conjecture, we know that Dr. Chara is apt to revolve numerical values in his dreams. If, also, geographic cues were undergoing ad-perceptive elaboration at the same time, what would be more natural than that "resolution" should take on the form of a telephone call? What else familiarly couples a name and a number? Does not dreaming proceed along lines of least resistance toward reconcilement of cues and unification of utterances?

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the reader may perhaps believe in the reasonableness of an even more far-fetched reconstitution of *Zickery*, the first neologism. It was made in the course of a Zadig Test, laid out as follows: *Zickery* suggested to the interpreter that the dreamer had imperfectly recalled:

"Dickery, Dickery, Dock,
The Mouse ran up the Clock."

Without trying to explain the substitution of Z for D, the interpreter looked for clock connections. These he found in the dream narrative as suggesting the *time* of trains and also in the possibility of a hurried mouse climbing such a ladder-like arrangement. Then, seeking for congruence with domesticity, the interpreter recalled that kitchen device of similar shape used to indicate the number of household supplies to be ordered. It is an arrangement like the Chinese Abacus. Then the unexplained Z fell into place: was not Dr. Chara feeling "pushed to the limit"? This inference was made the basis of a test question. Was there a situation in kitchen and home that might leave him open to anxiety about not being waked in the morning in time to find out about errands and catch a train? The response was to the effect that there actually had been such a situation.

THE DREAM PROBLEM

Book III

Section 2

An Exhibit of Tested Dream Interpretations

DREAMER WHO TAKES ATTITUDE OF PLAYWRIGHT DIRECTING OWN PHANTASY MAY BE CARRYING OFF SERIOUS SITUATION IN REAL LIFE

Dream Interpretations Made Under Test Conditions Exhibited In Random Selection

THE DREAM of *The Unfortunate Bride*, is a cogitation over money, "brains" and marriage. The dreamer was earning her living at the time owing to the disability of her husband. She had an intense desire to be a success in order to be financially independent. There is an apparent disconnection between the caricature of the head of Mr. Roosevelt and the new food, but in spite of the disjointed first paragraph in the dream as recorded, there is a consistent interconnection: (1) The dreamer is under obligation to a man and (2) the dreamer has a wish for the brains of Mr. Roosevelt, expressed by a proxy, whereupon (3) "brains" solve her problem by making a fortune out of a new breakfast food, thus securing independence.

The day previous to the dream there had been "incitements": conversation about a possible new breakfast food and about Mr. Roosevelt. The girl in the dream is, of course, a pseudotype for the dreamer herself; an *alter ego* conforming to the personality of the dreamer.

The burlesque aspect often reflects extreme emotional conflict; and it proved so in this case, as the dreamer was in doubt what course to take in regard to her married life.

The play-writing or authoress attitude in a dream fits well with the idea of burlesque and make-believe. This dream may be studied as typifying a large group in which, for fairly uniform reasons, the dreamer seems to be unwilling to contemplate his or her fancies seriously enough to dramatize them without make-believe.

The Unfortunate Bride Dream has a parallel in many situations in real life in which we find that persons under stress of mixed motives resort to an indirect utterance of their wishes and thoughts by dressing them up in an atmosphere of raillery and assumed gaiety. This device, or pretence, is near to the Freudian conception of Censorship, as we can well see, since the dreamer is trying to carry off serious and somewhat fearful thoughts under the appearance of light heartedness.

This dreamer was evidently drawing a parallel between herself as a wife and as a woman with independent means and a career. Incidentally, the man as a character is *overtly* allowed certain attributes

HUMAN RELUCTANCE TO FACE FACTS OFTEN MASKS DREAMER'S OWN THOUGHTS FROM TRUE APPERCEPTION BUT SUCH CASES ARE EXCEPTIONAL

which point to a *covert* reflection in the back of the dreamer's mind upon her husband as the youth. It is to be noted that the atmosphere of burlesque and unreality is emphasized by the presentation of the boy *as a picture* which later becomes real. The pumpkin which he holds in his hand, like the ancient deities which held their attributes, suggests that the man was stupid, i. e. pumpkin-headed. "Incitement" arose from the fact that the girl had attended a Halloween party the evening before. Without the contexts that we know, the pumpkin might simply identify the man as an object of interest at the party in question. In this case, however, the contexts were decisive as to the import of the pumpkin.

This dream may stand as very notable for the attempt to hold at arm's length the reflection as to marriage and dissolution of marriage, and choice of a career. We forbear going further into details, inasmuch as the situation was a delicate one.

The analysis of the dream of the Unfortunate Bride was necessary in order that the earlier-dated *Dream of Death of Father* might be intelligible. Both dreams reveal a mechanism that is very common where emotion plays a part. These show that conflicting motives can accomplish the same thing as the Freudians suppose to be achieved by Censorship. In this case the dreamer was under a painful conflict, which prevented her from thinking clearly about her married life.

The Dream of the Death of Father is an indirect way of facing facts. The events are masked a great deal more than in the subsequent dream already analyzed. The complete masking of the reference to the husband in the Father's Death Dream is followed by a different type of masking, in which light-heartedness and make-believe seem to be a sort of Censorship. But the reluctance to face the situation (which is our only excuse for employing the term Censorship here) is revealed in these two dreams by a quite exceptional earmark, to-wit; by the distinct falsity in the emotional tone. This aspect of falsity arises from an emotional dilemma based upon mixed motives: (a) to meet her situation by separating from her husband, and yet (b) to gratify her desire to have everything come out right (career, repentance of husband, and fortune).

We cannot admit that censorship is a consistent feature of dreams, unless some mental conflict can be independently demonstrated. In fine,

TERM "ALLOTYPE" CLASSIFIES ANY SUBROGATE IMAGE OF PERSON OR THING IN WHICH LIKENESS TO ORIGINAL IS NOT GREATLY ALTERED

censorship, as a positive influence that disguises the topic, cannot be ascribed to dreams simply on account of the "disguise."

Briefly, the father represents the husband and the mother represents the dreamer. The emotion is entirely out of place as regards her actual father. This dream is a plain wish that the problem of her married life might be solved by the death of the unfortunate husband. Naturally, however, it is only a dream wish, and is not to be regarded as a measure of any wrong intention in waking life. The context we found indicated a stress in the dreamer's mind, sufficient to explain the subrogation of the father image for the husband. The implication is that the father image came into the mind of the dreamer because of a lingering affection for the unfortunate husband. A mere desire to "disguise" the husband, under the principle of Freud's Censorship, cannot be exploited very far. The most that can be said along this line is that conflict between two tendencies may result in interferences with recall, creating an *alter ego*, allotype, etc.

The subrogation of one character for another is not really explained by saying that it is a case of Censorship, for Censorship is itself a thing to be explained as an "interference with recall."

A Compensatory Dream.

Quite other reasons than those of a desire to disguise a personal allusion determine the representation of Charlie as the person who is being heckled in the *Stockholders' Meeting Dream.* On the previous day the dreamer had been the subject of considerable friendly heckling by members of a houseparty in an argument on some political question. His consciousness of the inferior role he had played in the matter would naturally bring to his mind Charlie D's superiority. In short, the subrogation of C. D. for the dreamer himself (as a person who was being heckled) was determined by a very exact relation between the circumstances of C. D. in real life and certain ambitions of the dreamer.

There had been an investigation of a mining company, in which Charlie had been held blameless, whereas the chairman of the board had been found at fault. In addition to blamelessness there was suavity and politeness. These were precisely the qualities which the dreamer was interested at the moment in attributing to himself. The idea of Charlie as a decidedly blameless person, presented what McDougall calls an "attraction of impulse," whereby the image of Charlie is naturally subrogated in place of the dreamer by mere force of wish and similarity. There is no question of Censorship but only of following the line of greatest attraction.

EVEN PASSIVE CROWDS SUGGEST EMOTIVITY TO THE INTERPRETER WHILE BEHAVIOUR OF CHARACTERS DENOTES DREAMER'S OWN DEGREE OF AGGRESSIVENESS

The more we expand our study, the more we shall discover what an ill-balanced conception Censorship is. We hope to rule it out altogether, in the end, realizing that Censorship is a conception imposed upon us by Viennese psycho-analysts on account of obvious analogies with their own pre-war political system. The analogy, at its source, implies the existence of at least two independent personalities, the one striving for expression, the other for repression. Only in rare cases are the conditions of this analogy fulfilled in dreams. At times, there is "dividualism" in the sense of Francis Galton, namely one part of the brain reacting upon another, as if there were two personalities, and "dividuality has replaced individuality." Such cases are as rare in dreams as double personality is rare in real life. There is thus only a very uncertain support for the whole conception of Censorship, in the average run of dreams. Its exploitation tends to draw our attention away from the real mechanism of subrogation which is more a matter of accident than of design.

The Wolf and Bullfinch Dream was interpreted under experimental conditions. The hypothesis was offered that the wolf represented the girl's lover entering her room on a parity with a domesticated pet bird. The attribution of savageness to the larger animal was taken to mean that he was not sufficiently aggressive in real life, but that the dreamer would willingly have made him her pet. A second hypothesis was hazarded that the girl thought her lover *insufficiently aggressive in his courtship.* CONFRONTATION: He had been attentive to her for ten years, but had never proposed.

This is an example of *oniric parallelism.* In it what logicians have named "significant assertion" is partially achieved and can be inferred from the intricate parallels detectable in the dream. (Cf. "A New Law of Thought" by E. E. Constance Jones–Cambridge University Press, 1911.)

In the *Fugitive Dreams,* we find an extraordinary similarity although the dreams were those of two young men who were not acquainted. The dream of July 15th is a dream of more emotional type, as suggested by the *crowd of men.* The dreamer is himself wounded, which is in keeping with what the Freudians would call the masochistic character of this particular subject. In the second case, the subject was of a more aggressive type, and less disposed toward fearfulness and self-examination. It will be noticed that the spectators were an *ordinary* crowd of men. Instead of the man being shot, at the first, by the fugitive, as in the dream of July 15th, the *officer* is fired at and missed. The dreamer himself is not shot, but successfully tackles the fugitive.

A VESICAL DREAM MAY CONSIST OF SUBROGATE IMAGES THAT RELATE TO THE CUE BY ANALOGY AND BY CONTIGUITY IN EXPERIENCE

These dreams are remarkable in that, although parallel in contexts, they show the different dispositions of the two dreamers reacting to the same set of cues. For, as should be explained, at that time the New York papers were printing vivid accounts of the activities of a Jack-the-Ripper. The first dreamer stated, however, that he could not remember having read about this Jack-the-Ripper. This should not disturb any student who knows how frequently dreams are affected by items that have passed under our observation, without our being fully aware of the registration of the memory. We react none the less.

The Basement Fire Dream is of a type that we have become very familiar with in our study of Dr. Chara's dreams. In the first place, one is impressed with the basement overflowing with papers. The fear is probably a case of auxesis—bladder fullness over-estimated.

This is a good example of the fact that the emotional tone of dreams is very easily misinterpreted unless we take into account the nature of the dream as a whole. This dream, in the light of our study of bladder dreams, is a very simple one. Evidently here, however, there has been a "false alarm." This is very simply explained if we realize that the structures of the lower abdomen are apt to possess the properties of expansibility and contractibility in response to even slight stimuli. The smallness of the firemen and their engine is a natural result of response to a cue, namely the shrinking of the erectile tissue after being momentarily stimulated by the illusory bladder fullness. The perception of the dreamer in sleep led to a false ad-percept, corresponding closely but not exactly to the nature of the situation in the basement part of the abdomen. The whole scene is called up or subrogated in place of a picture of the true abdominal situation. The dreamer, being a philosopher in this case and not a physiologist (as in the case of Dr. Chara), does not subrogate images possessing biological features such as the sea anemone, which is a contractile animal living in water. Instead, this dreamer apperceives overflowing papers and cigarette butts. These are natural images to arise ad-perceptively in view of the close relation between bladder sensations and the lavatory of the college dormitory where the dreamer lived. The sensation of heat in the part affected, coupled with the already started ad-percept of inflammable objects, naturally led to the fancy of a conflagration.

To explain this dream fully, we would have to discourse on the nature of subconscious perception, which is out of place at this point. Suffice it

AN ALLOTYPE IS APT TO PRESENT OR OMIT SIGNIFICANTLY SOME CHARACTERISTIC OF THE REAL PERSON OR THING IN MIND TERMED "ORTHOTYPE"

to say, that the stimulus undoubtedly aroused a true perception of the physical sensations, but that this stimulus then passed on to more remote associations, which, happening to be facilitated, came into the dream before the correct ad-percept crossed the threshold of consciousness. Thus, what first arrived in the dreamer's consciousness was a foreshadowing of the real percept. Meantime the emotion as first aroused has spent itself, and the underlying physical situation is changed. There is not enough stimulation to bring up the original bladder perception.

We have more fully worked out the ad-perception problem under the head of Levitation Dreams. We showed how ad-perception is regulated by the underlying and changing physiological stimulus. (See op. cit. on p. 18.)

The Dissection Dream about a cadaver subrogates a revived negro for the dreamer's own dead past, in particular, an earlier stage of his sexual attitudes. The dreamer was married and was actually fighting off an extreme desire to bring children into the world, which he could not afford to do at the time because of financial difficulties. This brings us to the second part of the dream about experiments in the breeding of clover. Mrs. Tyler was the mother of many children. She is an allotypic compound of the ideas of the dreamer's own wife *plus* the idea of many children. A sort of equation is created in the dream, the result of which is "equal" to Mrs. Tyler. The various emotions are absolutely consonant with the struggle that the dreamer was making to keep down his animal passions and his interest in birth-control. All the images were drawn from the dreamer's own recent life and every interpretation was validated by Retrospective Prophesy, in accordance with what Huxley named the "method of Zadig."

The eating of fish is familiar as a form of reference to the sex function. It is fairly typical of so-called "symbolism," and is usually falsely explained on this basis. Another instance of this occurs later, in the Marble Fish Dream on page 89.

The Visionary Dream is an ambition dream and is explained in the italics. President Eliot, to any Harvard man, stands as the embodiment of a successful life. At the time of the dream he had lent his powerful influence and his voice to the aid of the Mental Hygiene Movement in Massachusetts and in the nation. This dream is a "trial-and-error" reconciliation of the dreamer's ambition with the limitations of his position, as a Harvard medical student.

We now reach a group of dreams gathered from young children.

TWO CHILDREN'S DREAMS SHOW EXTERNAL DRIVES ARISING FROM DIGESTIVE TRACT AND TWO FROM INTERNAL DRIVES OF PSYCHIC DESIRE

The Cereal Bowl Dream is a simple childish wish-fulfilment. The interpretation is given in the italics. The mother had built up what was in effect a conditioned reflex, to get the child to eat more, by developing an interest in the picture of a rabbit at the bottom of the bowl. Lack of appetition was made up for by the allurement of reaching and kissing the rabbit at the bottom of the porringer when made empty.

The building of a drive by the use of emotional associations, as in this dream, can be recommended to parents.

The Outdoor Sleeping Dream is not at first sight as plain. The associations reveal that the three pieces of paper were toilet paper and thus the rest of this little girl's dream becomes rather obvious. The pig is an animal that is not tidy, in other words, that defecates frequently. The grunt of the animal and the "bang of the noise" are two different stages of ad-perception of what may have been one and the same stimulus. Note that there was a false awakening. As we shall see in another case, the same situation is reacted to in more than one scene in the dream.

The Country Fair Dream, is worth mentioning, being one of the most remarkable dreams in the whole collection here presented. Until years later, it was the only strictly altruistic dream we were able to discover. It represented the cogitation of the child with regard to giving a gift of handkerchiefs to a friend. She was planning to sacrifice a gift which she had herself received, apparently without any thought of return and with no motive except to express affection.

Detective Use of Dream "Cachet."

The Roosevelt-Taft Dream is a pretty example of the staging of a mental conflict with two protagonists personifying the opposite sides. This was during the Roosevelt-Taft campaign. The motive of the dream was that the child wanted to be allowed more freedom to go on dancing. It was possible, through this dream, to realize the beginnings of the child's first marked social consciousness of the opposite sex, she being at the time of the dream less than ten years of age. The teeth of Mr. Roosevelt and the jigging of Mr. Taft furnish unquestionable earmarks identifying the two Presidential candidates as subrogations ("allotypes") of the dreamer herself.

"DREAM CACHET" IS EARMARK IDENTIFYING ORTHOTYPE OF SUBROGATE PERSONAGE AND OFTEN SETS A SEAL UPON REMOTELY ANALOGOUS IMAGES (METATYPES)

This introduces us to the use of signs, earmarks or "cachet" in determining the identity of a character in a dream. Sometimes it is the emotional tone; sometimes it is the action of the dreamer, as in the case of Taft (jigging); and sometimes a mere physical characteristic as in the case of Roosevelt's teeth. The child had been reproved for nervous "jigging" and teased about her prominent teeth. Many other dreams could be cited where similar subrogations of the dreamer's own personality play dramatic parts, as in Punch and Judy shows, mock trials, or battles.

The Fishing Dream is an ambition dream with a drive toward manipulation.

What the child has mainly done in this dream is to simplify the geography of the deep bay on which she lived. She has virtually brought the deep sea within reach of the house, making it possible to catch fish for dinner without having to take the deep-sea trip.

We have seen in the Dissection Dream that *fish* may attain a sex significance. But, remembering that no image comes into a dream except through recall by Unit Constituents as cues, it would be rash to assign any constant meaning. In a dream *fish* may have non-sexual cues, as well as *pail,* although the latter often appears in the dreams of adults as a subrogation for the uterus.

Example of Confrontation with the Facts.

The Frog Pond Dream is similar to the Stockholders' Meeting Dream and is parallel to it in almost every respect. The dreamer herself is the spectator. We "predicted" that she was personified in the Little Lame Prince, a character admired by the little girl and one especially deserving sympathy and good treatment, which, it is to be noted, *she* does not receive in the dream. She is, on the contrary, heckled and persecuted, exactly as the blameless Charlie ("allotype") was treated in the Stockholders' Meeting. Meantime, the dreamer herself is also a frog with a brownie's head ("metatype"). This sort of subrogation is very common and served the interpreter a good turn, inasmuch as it validated the inferences regarding the other subrogations as follows:—

The child admits that *she* is the frog with a brownie's head in the dream. The child in real life had been playing leap frog and had come off badly as "not a good sport" among her playmates. She had consoled herself by reading the *Brownie Book* and the *Little Lame Prince.* Thus, we validated the guess that the child "fancied herself"

SUBROGATE REACTION TO AN UNDERLYING IDEA IS SHOWN IN ECHELON OF FALSE PERCEPTS (PSEUDOTYPES) SETTING STAGGER TOWARD RELEVANCY

in the rôle of the Little Lame Prince. Whereupon, we came upon many unmistakable confirmations, which we cannot deal with here in detail.

The child had been teased for her head of yellow hair which fancy changes to the brown of the persecuted heroine, for whom unmistakable sympathy was shown in the manner of narration. This dream enabled the intelligent mother to forestall a fancy of persecution in the child.

Significancy of the Oniric Echelon.

The Rainy Day Dream illustrates what we have already referred to as a reaction to the same group of cues in successive phases of a dream. In the Outdoor Sleeping Dream (page 59) there was a false awaking, dividing the dream into two acts. Here there are three acts or scenes, separated by a peculiar phenomenon which we will speak of as the "break in the dream." By a careful reading, it will be noted that three elements are repeated in each act, and that they correspond serially each to each; the hooded well, which turns out to be grandmother's well, corresponds to grandmother in the second scene, and to grandmother in the third scene. The "bogie" man, as a source of obstacle, in the first scene corresponds to mother and to the balky motor boat in the second and third scenes. Johnny as the active character, corresponds to Peggy running toward grandmother, as also to the most active character, the dreamer herself. This last series is the only one in which there is an "echelon" formation of three human beings. The first echelon begins with the well itself which was an object closely intertwined with memories of an indulgent paternal grandmother. The second echelon begins with the "bogie" man and ends with a motor boat. The *mother* in this echelon is closely connected with *germs* as a source of obstacle. For mother had recently had to use sanitary precautions to keep the child from catching chicken pox. But, even with all these echelons to point the way to an interpretation, the situation is not yet clear. It becomes clarified only by finding out from real life what the probable subconscious percepts were, for which the dream items are subrogations. That is to say, we must learn to infer the probable orthotypes from the pseudotypes in the dream.

The interpreter obtained the following circumstantial evidence: that "bogie" man was pronounced "buggie" man; that the children always referred to germs as "bugs"; that the child had recently been out in the motor boat when it broke down and had to be towed home; under which provocation, the engineer had angrily exclaimed that his motor boat was "*bug*house."

INQUIRY INTO CATEGORIAL LINKAGES OF THOUGHT AFFORDS DETECTION OF MEANING BY SHOWING UP UNDERLYING CLASS CONCEPTS AS GERMANE

The dream now having declared itself as a highly specific echelon of trial ad-percepts, with a peculiar three-strand interweaving of items, the interpreter made the following hypothesis which is a typical "retrospective prophesy," forming what we call the Zadig Test:—

"It will be found that the child has been balked, with resulting great mental stress, when wishing to engage in some activity with her father; but I cannot say what caused the blocking of her purpose, as I know of no such occasion."

Method of Reasoning in Zadig Test.

It is difficult to see how the father was reached in our interpretation; but it is understandable when we explain the "detective" use of the oniric categoreme,–i.e., of the category of ideas that is suspected to be subliminally active. For instance, the items pertaining to the grandmother and to her well adumbrated "indulgency" and the father's side of the family. Then, eliminating the grandmother as the actual stimulus-idea (since there had been no expectation of her visiting the seashore) we found our guess restricted to *father* as the possible source of the drive animating a categoreme touching *indulgent paternal relatives.*

The *Mother,* as an item sandwiched in between the *bogie man* and the *balky motor boat* in the second echelon, indicates an emotional categoreme centering around impatience at an obstacle, and involving the female parent. This emphasizes by a negative indication *an indulgent paternal relative.* Now, the inclusion of *grandmother's* well, taken with the exclusion of the neighboring well, showed an emotional drive toward the city home of grandmother. There, we learned, the child and her sisters were usually allowed to do as they pleased in playing around the well. Thence the inference was drawn that *paternal indulgency* was the underlying class-concept (categoreme) in the *grandmother* echelon. Thus the interpreter found it easy to detect a drive in the child's mental behavior tending to the specific idea of engaging in some activity with her father.

The interpretation was confirmed by the child's governess as follows: the child had been found sitting on the front door steps crying over a newly purchased slicker coat in which she had expected to go riding with Father. She had been promised this *buggy*-ride, if the day should prove rainy. For then mother would have to stay at home as she had not yet acquired a slicker coat. But the day unfortunately proved fine and mother took the place of the daughter. Mother was the obstacle to happiness with the indulgent paternal relative.

The child herself independently confirmed this interpretation by giving the supplementary information that, during the whole course of the dream, and not in just one scene, it was raining. The dream was an obvious fulfillment of the weather conditions under which her ride would have

been possible. It was stamped throughout with the *cachet* of disappointment and was earmarked with the unmistakable first syllable of *buggy*. This telltale earmark did not attain full significance till the hypothesis had been made and confronted with the facts.

It will be seen that the finding of *buggy* as the stimulus-idea underlying the *bogie*, *germs* and *balky motor boat* echelon comes as a "clincher" to the test of the retrospective prophecy.

A Retaliation Dream Verified.

The Fat Lady Dream is fairly well explained in the italics between parentheses, as written out at the time. It is not on first sight easy to understand the antagonism toward the mother. The interpreter, at the time, did not see any connection between this dream and the preceding dreams. It was far from his mind to attribute to the child a rancorous disposition, and he knew the mother's ways well enough to put away from him any thought that she could have deserved the child's ill-feeling. Nevertheless, if one considers the fact of perseveration of emotional dispositions, and if one glances over the preceding dreams, it is pretty plain that unreasonable resentments do continue in spite of all lack of surface signs, and that dreams are a powerful means to detect the undue persistence of affective states. (See "Perseveration of the Unadjusted," Journal of Abnormal Psychology, Volume X, No. 6, page 387 *et seq.*)

This is a revenge and ridicule dream, as much as it is a childish wish-fulfilment. Such dreams have been made quite familiar to readers of the psycho-analytic literature. They are, in any case, quite common and belong to the group of which Aristotle said: "A plain dream can be interpreted by anyone."

A Suspected Sex Phantasy.

The Hawk Dream is another instance of the sort of fancies which the Freudian schools have very properly exploited in constructing doctrines of sex-symbolism. Here there is no occasion to stress my divergence from their views, in stating the essential principle. The distinction between the mechanism of subrogation, or interference with recall, and "symbolism" is not marked in such a simple dream. Obviously, the child is subconsciously occupied with a mysterious idea that has come into her ken, that is, a concern with the reproductive activities of animals and its implications in regard to human beings. The unit constituents are all there. They come to the child's notice through experiences in hen-house affairs, where the hens are sometimes

A DREAM MAY SEEM PLAIN FROM APRIORI STANDPOINT OF SYMBOLISM AND YET TEST OUT AS INCONCLUSIVE TRIAL-AND-ERROR

separated from the roosters. There is bird-violence, conjunction of male and female, penetration, and segregation. Then the scene shifts by a transition in which the hen becomes a lady. (A convenient term for this item is "metamorphotype") The new phase of the dream runs parallel to the first. Freudians would say that sex intercourse is clumsily conceived as an operation involving penetration by a knife. But we were unable to prove this. If this be symbolism, let us make the most of it.

The Freudians see in this, the sort of phantasy out of which perversions of the sex-instinct may later be elaborated—as in the extreme cases of Jack-the-Ripper where the act of knifing a victim becomes a source of satisfaction akin to the venting of sex passion. But aside from any doctrine of symbolism, the mechanistic aspect should dominate our attention.

Ignorance as a Basis of Trial and Error.

It is quite obvious that this child has constructed what would commonly be called by the French an *aperçu* of the sex function, that is, a trial sketch of something that was being adumbrated upon her mind as a new and unfamiliar relationship among animals and, perhaps, humans. Why should we not accept at this point, the simplifying view that this dream is typically an ad-perception, of the trial-and-error type, based on ignorance and on incomplete percepts in waking life?

The principle of symbolism, implying an effort to get around the censor was "tried on" in all sincerity and found wanting, although this test was part of an attempt to validate the Freudian assumptions. In the *Second Hawk Dream,* the child's trial-and-error process is even more obviously at variance with "symbolism," and is simply a product of perseverating curiosity about the sex function that she is as yet unable to conceive. Thus, the inadequacy of a dream phantasy may imply not merely the faulty trials at apperceiving some well-formed or underlying or subjacent percept, but the inadequacy may be in the stimulation of curiosity about items of real life without proper percepts.

Unsatisfactory Results of Test.

In attempting to connect the second part of the first hawk dream with curiosity in the child's mind regarding sex functions, we encountered marked conflicts in the circumstantial evidence. The mother stated that the child had seen in the behavior of the birds purely a picture of fighting and that the whole phantasy was dominated, not by any definite underlying attempt to figure out the natural history of sex, but by an attempt to work off in play and in dream fancy certain impressions of violence. This came about not only by the observation of chicken-yard domesticity, but by the recent visit of a dangerous and determined hawk. What is more, the children had been "playing at hospital," and nursing each other in turn.

ACCORDING TO WAKING STANDARDS RESOLUTION OF CUES OPERATES ILLOGICALLY BUT FOLLOWS LAW OF PHYSIOLOGICAL "FACILITATION"

The supposed sex analogy may have been entirely in my mind, and my dream reading may have been influenced by the recent consideration of the Jack-the-Ripper cases. (See my Remarks on the Will to Interpret, Journ. of Abn. Psy., April, 1920.)

However this may be, the *Snake Dream* of the same child, which occurred before there was the slightest reason to believe that the child had any interest in the sex problem, furnishes a marked contrast. Here all the motives are plain and every element of the phantasy was assignable to its place in a scheme of childish interests centering upon a well in the pasture. I have discussed this dream in several articles in the Journal of Abnormal Psychology, 1914-1921.

Resolution of the Unadjusted in Sailboat Dream.

The Sailboat Dream aptly illustrates the inadequacy of the dogma of symbolism for affording full enlightenment about dreams. In this case, even Freudians would hardly say that desire and fear were "symbolized". The deeper meaning is the mere frustration of two such specific tendencies. Each frustrum (of desire and of fear) seems to work itself out to completion in a way dissociated from implication with the other frustrum. This illustrates the principle of "perseveration of the unadjusted," as will be seen by tracing the resolution of the frustra. The *falling into the water* is the maturation of the suggestion of danger as it had been vividly presented to the child by the mother when acting to safeguard her by "arresting" her play. The earlier fancy of *playing on the deck* is thus the continuation—not the mere echo—of the tendency stopped in mid-career. It is dreamed out to the point of disaster as a sequel of the facilitated sense of fear. But this is only part of the facilitated idea of peril that calls for further resolution: something in the category of *help* is called for. Thus there is a further relay of excitement, which is not disposed of until the child wakes up calling out "Peggy!" Here we have to consider the principle of "independent implication" in so far as a departure is made into a foreign context. For the mother and the governess, having heard the child calling out the name of the little sister, testify that the dreamer had a regular habit of utilizing Peggy as an excuse for getting out of scrapes by placing the blame on this little sister. So it happens that "Peggy!" becomes the facile subrogation for "Help!" The right category (means of help) is stimulated as a channel for resolution; but the implication (of being rescued from the water by a baby sister) is so absurd that it cannot fairly be ascribed

to distortion incidental to "symbolism." We discern here a substitution in recall ("subrogation") showing the bias of an ulterior habit, emerging from a different context or experiential realm. Such interferences are more useful to consider than any alleged symbolizing activity of the unconscious.

Active Horses in Dreams.

The next dream is that of a full-grown woman. It is a complex but understandable resolution of several cues, among which the emotion of regretting something that one has missed stands out prominent. The center of the stage belongs to the horse, who evokes admiration, although he is stoned by the dreamer, and sent away.

A trying situation, in the domain of the tender feelings, underlies this dream. She had somewhat rebuffed (stoned) a possible suitor and now she thinks of what she missed by this action. She has a second thought, as implied by the name in the song "Reuben, Reuben, I've been thinking . . ." and she makes now an attempt to catch up with the vehicle but finds herself left. More details would be impertinent.

A horse coming at one is a fairly common incident of dreams and is by no means necessarily connected with sex, although that is the meaning easiest to find. The real implication lies in the fact of congruity of emotion between the approach of a free powerful animal like a horse and the sense of one's obligation to meet an emergency. In our files are two other dreams of horses coming at the dreamer in this fashion, both dreamed by men, with no implication beyond that of being a bit "put to it" to meet a rather complimentary but still somewhat controversially exacting onslaught of a scientific colleague. The first dreamer was sitting on a wall; the second dreamer was backed against a fence when the animal leaped into the air. In the latter dream, not only the meaning of the dream when half told, but the actual closing scene of the dream was "predicted," to wit: that the horse jumped over the head of the dreamer.

If a horse were a mere symbol, we should not be able to draw many inferences from this "choice" of imagery. It would be as far from indicating the specific circumstances of the dream as was, in its way, the call on Peggy (a baby) for rescue from the water. That is, the *symbol* would be more allied to *habit* than to the catch-as-can rendition of an underlying motive. But we have found that alleged symbols are really very personal resolutions of several tendencies or drives playing upon one focal point of memory, as more fully explained in a paper entitled "What Drives the Dream Mechanism." According to this view, and following the principle of independent

implication, we would expect that the dreamer's choice (oniric election) of the horse (with the "cachet" of distinctive "oniric predicates") would in some measure reflect the circumstances under which the supposed advances in courtship were made. *Zadig Test:* A hypothesis to this effect was formulated on the principles of independent implication and of unit constituents, to wit: that there had been a young man in the case who took the opportunity of a ride in a carriage to make a considerable show of liking the young lady. This hypothesis was validated. All the elements upon which it was based will be found scattered throughout the dream in helter-skelter order. The correct guess was achieved by re-constituting the dream items in a new, more consistently dovetailing arrangement, copying the principle of the well-known Chinese paper-fold puzzle called Tangram.

The Catastrophe Dream illustrates, in the case of a grown man, the resurgence of infantile dependency. The Zadig Test was proved valid by a ten years' study after this dream had been so interpreted.

The dreamer is picturizing as a great catastrophe in the external world something that (it was found) weighed on his mind regarding his family home. His saving himself with his eldest daughter reflects his anxiety for his mother's family and is an echo of his childhood life. The key to the situation is the resemblance of Elizabeth to the sister who was nearest to him in youth. The last scene brings him to a closer approximation to the real nature of his thought: over-solicitude for the maternal household.

An Aircraft Dream of Levitation Type.

So far as the analyst could tell this was a vehicular dream dominated by conditions of heart and circulation which have been more fully studied in the papers on Levitation Dreams. (See *Levitation Dreams, Their Physiology,* Jour. of Abn. Psy., Vol. XII, Aug. 1919, pp. 145-171.)

The emotional tone is governed by the bodily state; heart beat suggests hurry and anxiety. Flying sensation and subsequent physical calm suggest "deliberation." A more personal story concerning the dreamer's husband is interwoven, but has little significance—if anything can be said to be insignificant in dreams. The sedate men are subrogations for the dreamer's own sense of duty, or conscience.

Thus, the physical sensations due to reactions to cold in sleep, drag in reflections of a purely mental order.

BEHAVIOUR OF ANIMATE OR INANIMATE ONIRIC OBJECTS APT TO DISREGARD COURSE OF NATURE WHILE PANTOMIMING EMOTIONAL INTEREST OF DREAMER

The Persistent Cat Dream is remarkable for the bizarre item of a rooster's tail attached to a cat. We have found the term *epitype* useful to denote such odd and inconsistent additions to a dream object. Epitypes are, so to speak, stuck on—*epi* meaning *upon*—and foreign to the normal structure of the object.

This is the dream of a widow burdened with financial cares but facing life bravely. The dreamer subrogates her sister for herself. The sister has the quality (unit constituent) of being unmarried, and is thus in the category of a person allowed more reasonably to think of marriage. The dreamer believes she ought not to marry. But the idea persists, like the cat, which is a cat *plus* the tail of a rooster. Hence, we inferred a persistent thought of some man.

Result of Zadig Test: The widow thinks of starting married life anew (new construction). The hand clasp of a lover would be a relief. But the end of the story is that the table refuses to set itself. Even otherwise inanimate objects in the dream make a pantomimic objection to the contemplated marriage. Other objections are also depicted in the suggestions of untidiness, "part" of hair, unpleasant clothes. This marks the tone of *distaste* in the dream.

The Alice in Wonderland feature of enlarging and of shrinking is due to an *auxesis* of bodily sensations of vaso-motion. Sometimes this comes from arterial dilation of skin as in Levitation Dreams; but in the absence of signs of such change, one may infer that almost any expansion of bodily parts would modify the dream images by introducing the unit-constituent of largeness. Note that largeness or smallness is not an absolute idea based on measurement, but can be produced by compounding of stimuli: just as three times three makes us think of nine. Similarly, the image of an ordinary chair on the retinas, coupled with an unnoticed and accidental focusing of the eyes on the nearby table cloth, gave the momentary illusion of a miniature chair. This means that the apperceptive reaction is a prolongation of the reaction through the two percepts into a third zone of operations. Aristotle had such phenomena in mind when he spoke of "the prolongation of sense." (Op. cit. on page 28.)

The Marble Staircase Dream presents an apparently hopeless paradox. Unlike the dreamer in the former instance, the young lady who fancies herself sewing a marble staircase was in the full bloom of young maidenhood and apparently without a care in the world. She seemed, from the matrimonial standpoint, fancy free. Yet the dream itself, short as it is, contains a number of points that permitted a successful Zadig Test on the supposition that the girl was figuring on an early marriage.

First: The inconsistency of *sewing* a marble staircase is not all

that it appears in the dream. The act of sewing, as a means of altering a marble staircase, is made consistent by the memory of a painted drop-curtain depicting the marble on canvas. *Sewing* is thus in context with the texture of canvas. The subject of the painting on the canvas was obviously an innuendo in the direction of romantic intimacy.

It is quite common in dreams that seemingly impossible actions (such as sewing marble) should take on the character of realism,—*e.g.,* a young man reported the following dream to the investigator: "You were flying in the air, trying to catch my dreams. I could not see them but knew they were elusive and dodged you so that you could not catch them. I laughed to see you try." The impossibility of seizing a dream did not detract from the phantasy of pursuit or from the imagined presence of the dreams themselves vaguely fluttering like inconstant butterflies. A similar tone of incompatibility is presented in the Marble Staircase Dream, as between action and object, but disappears when the context is studied.

Secondly: Little houses are not unprecedented images in the dreams of young women and are derived from the thought of the distinction between the sexes.

A little girl dreamed of hens and roosters being put apart into separate coops, and in the second scene of the dream she pictured boys being put into one set of little booths, while girls were put apart into other little booths.

Thirdly: The act of sewing adumbrates a task of humility. Hence, the act of sewing the marble into small houses implies humble housewifely economy and the sacrifice of luxury. The endeavor or "drive" was guessed to be a willingness on the dreamer's part to live simply, with possibly a thought of doing her own sewing.

Fourthly: On the principle of Independent Implications, *separate houses* suggested that the dreamer was contemplating a separation between lovers; but the interpreter was unable to account for his own implicit guess or "hunch." Introspection showed that he had sensed the interplay of two categorial linkages (or categoremes of thought) which may be labeled as *separation* and *union.* The interplay of these two categoremes becomes meaningful when we come to consider the dream mechanism of Significant Parallel. This is closely related to the principle of Significant Assertion as developed in logic. (Op. cit. page 56). A crude parallel regarding the suggestion of mating had evidently been launched in the dreamer's mind when she began looking at the drop-curtain; she balanced in apposition the fancied (sculptured) union and the real union depicted on the curtain; also,

THE SUCCESSFUL RECONSTITUTION OF THE DREAMER'S SEQUENCE OF THOUGHT RE-LOCATES ITEMS THROWN OUT OF NORMAL RELATION TO EACH OTHER.

she reacted to the separation of real from ideal suggested by the intervening marble staircase. Thus the categorial parallels indicated possible contexts in her real life, such as prolonging the present separation with a view to ultimate luxury, in contrast to some plan for an earlier union under humbler circumstances.

Consequently, a retrospective prophecy was hazarded that the young woman's thoughts were in the direction of domesticity, with reference to settling the question as to whether she should wait to live "in marble halls," or marry now to live in an humbler way. Confrontation: To our surprise, she stated that she was engaged and thereupon introduced her fiancé. She admitted that they wanted to marry soon but that the great dilemma was whether they should live luxuriously or modestly in early marriage. If they were to wait a year or so, the prospects would be more favorable to their occupying a mansion; but if the marriage were to take place soon, a little house was probable.

Thus was our guess confirmed that she opposed the continued separation, even at the cost of eliminating the marble halls.

For this successful prophecy we had relied upon the mosaic rearrangement of the dream items—as in "tangram" puzzles. Obvious inconsistencies were thereby reduced to a logical pattern—with meaning. The dream was made understandable by due regard for its mechanistic Mosaic Fabrication. Conforming to this principle, several conflicting tendencies or drives became traceable by the very evidence of clash and inconsistency that they created in the disorder of the dream. (Cf. "tangram" feature in *Zadig Test* on page 67.)

Concerning this simple dream, we can say no more here than that it is a good example of the complexity of the subliminal processes which produce the final arrangement of the dream items in the phantasy of sleep.

The Drowning Dream is a dream of sexual fear. It is fairly typical of those anatomical parallels that allegorize the female reproductive system. The scene implies fear of the unknown in regard to marital approaches. The crowd of people implies a momentary emotional stress in the mind of this young woman, a schoolteacher, who was contemplating marriage and its consequences.

The Injured Children Dream and the above dream came only three days apart and show obvious similarities. Both appertain to a form of injury and to water; the latter indicates the vesical region.

THE TANGRAM EFFECT OR RE-LOCATION OF ITEMS IS BEST ILLUSTRATED BY A DREAM BASED ON SHUFFLING OF SEAT ASSIGNMENTS

In this dream the emotion ostensibly centres upon the children. Metropolitan traffic-danger furnishes the imagery expressive of the idea of destruction or damage to possible progeny. Menstruation, as opposed to conception, is adumbrated. The general indications point to a phobia of childbirth.

We have found that policemen, especially in bright uniforms, are associated with the authority of conscience and the categoreme of right action. The imagery concerning the children is tinged with experiences of school life, which should imply no more than the categoreme of "anxiety about children" (*children* being synonymous with *progeny*). This fits verbally with the picture of sex-motivated anxiety, to which both dreams conform.

The Dream of the Blinded Eye contains all the qualities of definiteness and economy of imagery and specificity of recall that are lacking in the dreams of the previous two subjects. Briefly stated, the seating at the imaginary table represents the solution of a distinct problem and the attaining of a definite aim, under the influence of a demonstrable drive. For clearness, we must say first that the aim on the part of the dreamer was to secure the undivided attention of Mr. H---. This is attained in fancy by Mr. H--- being at the dreamer's right, blinded on his right to his neighbor; he is free from the distraction recently occasioned by Miss B---, whose chair, opposite Mr. H---, is dreamed of as vacant.

The dream is a one-sided aspect of what we have earlier referred to as significant parallelism, in so far as the full significance of the dream develops only if we compare the fancied seating at the table with the seating in real life.

In real life Mr. H--- was rarely present when the dreamer was there and they had no opportunity to discuss certain matters of mutual interest about their "home town." When they were at the table together the necessary courtesy to the other two persons, Mr. T--- and Miss B--- precluded a tête-à-tête type of conversation. Further, Mr. H--- sat at the left of the dreamer with Mr. T--- at her right and Miss B--- opposite her. This situation is improved in obvious ways by the re-arrangement ideally effected in the dream.

The aptness of the explanation was fully admitted by the dreamer. She brought forth in her explanation the special reasons which had made her anxious to hold a private conversation with Mr. H--- to whom she wished to communicate recent news from home. In further explanation, it should be stated that the two other guests

ITEMS OF IMAGERY CALLED UP BY FIRE ALARMS APTLY REFLECT SEX DIFFERENCE IN RELATIONS OF BLADDER TO PERINEUM

were comparative strangers while Mr. H--- and the dreamer were friends of many years standing.

Under the influence of a drive of "sociality" the ideal opportunity to reach the goal of a tête-a-tête is created in a fanciful resolution of the problem. This is a near cousin to a *rêve utile.*

The Meat Market Fire Dream exemplifies the dreams which there was no opportunity to investigate as fully as one would wish. It is a distinct disadvantage in the collecting of dreams from normal people that one has to be careful not to offend against that rule of avoiding too intimate topics. In writing out an interpretation for the young lady we could dwell only on remote implications. We thus achieved a fairly satisfactory interpretation which seemed to the young lady to have some truth in it. It was agreed that the starting point of the dream must have been from the sound of fire-trucks passing in the neighborhood of the dreamer's window, as such "excursions and alarums" were very frequent. It is also a defensible view that dreams of this type are often set off by fire signals subconsciously perceived. The consequent phantasy, however, may not have been wholly derived from this stimulation. On the contrary, one perceived that there had been incidentally aroused topics of cogitation such as poverty (the tear in the raincoat) and loneliness: "I was alone in the crowd."

Bodily *versus* Psychic Cues.

These things are smoothly blended into a phantasy. The whole is assignable not to the direct suggestion of the external stimulus, but rather to the influence of the inner mood of the subject. It is fairly obvious that this dream is tinctured by ideas of what Francis Bacon calls Self Policy, such as naturally figure in the thoughts of a young woman making her own way in a city like New York.

Yet, looking back on the interpretation, I am inclined to find it very unsatisfactory because of its disregard of somatic stimuli that also show their influence in the dream. I refer to an abdominal condition. For the burning meat with its blue flames and other details would hardly be invented out of whole cloth on a purely psychic basis by a dreamer. It is a matter of general experience that a woman will dream of burning meat in this way where a man would dream of a tall building on fire. The references are in both cases to a condition of heat felt in the region surrounding the urethra. This, in most cases does not "symbolize" sex functions, but should be under-

ONIRIC PANORAMA MAY COLLOCATE ITEMS RESPONSIVE TO LINKED CUES FROM EXTERNAL SOUNDS AND INTERNAL SENSATIONS AND GENERAL MOOD.

stood as ad-perception incidental to the subliminal percept of the more or less marked bladder pressure. Abundant instances have been given in the dreams of Dr. Chara. It is even conceivable that the dream could have taken place without any very distinct sound from the fire apparatus. But we have taken *sound* to be the principal cue.

In many cases it is hard to say which is the principal and which is the accessory cue. Here, the noise of the fire trucks vies with the sense of warmth due to heat in the urethral region. Abandoning excessive caution, our explanation might be made that the fire apparatus is heard by subconscious perception; this faintly stirs the dreamer's memory-register of conflagrations. Possibly this stirring might occur two or three times during the night, if the fire calls happened to be in the neighborhood. This establishes the accessory cue which will help to arouse a conscious reaction. There will be sufficient "summation" from the two sources of perception to combine their subliminal working as principal and accessory cues and to awaken a degree of consciousness favorable to what we call a dream. In addition, the persisting memories corresponding to the mood of the subject in her recent contacts with life, would furnish the third feature called *facilitations;* that is to say, a number of ready-to-act elements of memory. Such were unearthed in relation to loneliness and lack of acquaintances in New York; and these influences were traceable to the tear in the raincoat, with its suggestion of "misery." Further, the emotional signs of nostalgia were elicited as confirmation. But the dream as a whole is governed by cues from the sensory side, as we have suggested. The tear in the raincoat comes to consciousness so distinctly because it is evidently related to all three influences controlling the dream, through three thought-linkages: (1) it is the sort of garment one would wear to a fire; (2) it is a protection against water (bladder influence); (3) it suggests the economic difficulties in the way of keeping up one's personal appearance in the face of the high cost of living.

This dream is perhaps the least suitable example by which I should attempt an explanation of the significant details, because of the absence of untrammeled investigation in the actual case. Yet this has seemed a good opportunity to indicate what one may rely upon in developing the meaning of a dream from the probable stimuli that caused it, and mainly on the basis of internal evidence, to infer the internal drive or motive. This rough interpretation illustrates how one may look over the probabilities of thought-linkage before entering into a specific test of any one hypothesis. No full test was possible in this instance for personal reasons.

OCCASIONAL DREAMS APPEAR TO JUSTIFY FREUDIAN SYMBOLISM BUT CAN BE CLASSED AS UNUSUALLY CLEAN-CUT REACTIONS TO GENITAL CUES

In clinical cases, amid sickness, it is possible to manage matters so that no serious inquiries are impertinent. But, apart from sickness, I owe a debt to women physicians and social workers for their scientific viewpoint, which has permitted me to learn of the dream reactions among women of normal type as distinguished from those afflicted with psychoneuroses or psychoses.

In the course of dream investigation it is not necessary that we should jump to the Freudian extreme of attributing a rabid sexuality to a subject simply because we happen to get on the trail of some unusual excitation from the genital regions. Inevitably, there must be a class of dreams that lend themselves to the supposed presence of violent sex excitation, when in reality there is nothing beyond a momentarily exaggerated response corresponding to a moderate physical irritation in the genito-urinary tract.

The next dream is of such a type.

The Trunk Sale Dream is that of another young and still unmarried woman.

Specifically, the *trunk* in the dream is a natural subrogate for the concept of one of the female visceral organs, which in this case is labeled with the given name most characteristic of the female. The entire dream is really about the disposal of this object. The whole course of the dream, by its obvious transitions of ideas, is a question of the dreamer disposing of herself sexually. Neglecting the strictly scientific presentation of the stages of her associative process, we may say that a large number of trunks placed on sale is an emotionally tinctured suggestion of placing oneself on the marriage market. At any rate, the pairing impulse is the emotional drive. In particular instances one can prove that recalling a subrogate image for the idea of the female organ is influenced not only by local sensations arising from the physical condition of the dreamer at the time, but also influenced by mental exhibitionistic tendencies on her part.

It may seem that we have avoided using the familiar language of Freudians in this case and that we have sidestepped the issue. In a measure this is true, but our reliance on the concept of subrogation as a neutral view makes it unnecessary to go into Freudian "symbolism."

In any case this is the sort of dream where the conclusions obtained from the reconstitutive method would not clash with the interpretations by the "rule of thumb" of symbolism.

The theory of "symbolism" is only a prejudiced way of giving an

MAKE-BELIEVE DREAMS CONVEY HINTS OF SPURIOUS ORIGIN THROUGH ABSENCE OF CONSISTENT RELATION TO UNDERLYING THEMES

account of what happens in a dream. "Subrogation" describes the fact, eliminating confusing implications.

Comparison of Real and Imitation Dreams of File 118.

We now come to a group of five dreams which were presented at the same time, fully inventoried. It was understood, however, that this particular subject was free to submit made-up dreams; that is, she was to attempt to throw the interpreter off the track by furnishing made-up dreams whenever she wished, in place of real dreams. Knowing that the subject had this privilege, her dreams were scrutinized with more than usual suspicion and when the batch of five was submitted, three of them were immediately picked out as spurious. In comparison with the other two, they shed an interesting light on the peculiar idea that lay observers have of the inconsistency of the dream.

It will be noted that the two real dreams, the *Rosary Dream* and the *Fortune Teller Dream*, have a placid tone and a suggestion of haunting significance, quite as distinct as if a nocturne or a sonata were played. On the other hand, the spurious dreams suggest nothing like musical compositions unless it be some sort of *potpourri* of popular and none-too-well harmonized tunes. This is not the place to analyze the differences. Suffice it to say that *Alice in Wonderland* owes its endurance in popular favor not only to the sense of humor it embodies, but to the peculiarly consistent handling of themes. This is characteristic of real dreams, however difficult it may be for the lay observer to recognize a consistent "symphonic" element in the "imaginations of them that sleep." In fine, really disconnected dreams like the false *Educated Cat Dream* are comparatively rare; whereas unity in dreams is the thing that challenges the attention of the experienced critic. The Fortune Teller Dream is a very simple fancy of the dreamer about her future and very characteristic of her cogitations about herself.

As to the Rosary Dream, it bears evidence of the power which the mind possesses of transforming even the most ordinary themes into things of beauty. It seems independent of any sexual cues.

This dream is a very pretty phantasy built on quite inelegant perceptions. First, a bladder condition gives ground for the subrogations of warmth, sunlight, and gold haze. Secondly, comes rectal peristalsis suggesting the black beads of the Rosary. Our previous explanations can make this understandable. (See also the Raspberry Dream in the Jour. of Abn. Psych. for June—Sept., 1921, p. 194-5.)

A CERTAIN EASE OF SEQUENCE IN DREAM ITEMS COMPARES WELL WITH THE SETTLING OF CRYSTALLINE PARTICLES INTO PATTERNS OF LEAST STRAIN

Needless to say these are only the bare cues and do not preclude attaching especial importance to the particular effects of harmony, mystery and beauty. These are effects of psychic elaboration or ad-perception, due to a mental content crystallizing around the percept and hiding it from consciousness.

In such cases, it is usually found there is a reason for special selections, as of the Luxemburg Palace. Possibly there may have been a need of defecation on the part of the dreamer when she was a little girl in this locality or some co-related scene may have been enacted in the beautiful surroundings of the palace.

It is no derogation for the mind to enrich or beautify an ordinary bodily need by calling up all the charming memories that could be erected within the scaffolding supplied by the physical stimuli.

To some extent, it is no wonder that, in Vienna, psychoanalysts should have been tempted to attribute sexual origins to the conceptions of Deity, of the Lamb, of the Holy Family, etc.. True, they must have frequently observed, and been surprised at, the attainment by the human mind of religious and artistic dream ideas in spite of these being founded on very ordinary stimuli. But they then seem to have regarded this as the rule rather than the exception: hence the whole attempt to reduce the higher religious and artistic expressions to the lower wanderings of the Libido.

Nature of Ad-perceptive Crystallization.

We have attempted to say a word about apparent contrast or inconsistency between an antecedent stimulation from the bowels as a cue and the consequent "recall" of a pleasant imagination. If the dream presents a melodious word painting it seems to disavow the inspiration of a mere bowel stimulus. It throws us in a sort of mental disorder to accept such a co-relation. But this seems to be repugnance based on pure conventionality. Such terms as "inspiration," "origin," "cause" are dangerous to think of if allowed to drag with them their customary connotations from the realm of sentimental appreciation. They create what can well be spoken of as a confusion of thought. As the clay of the sculptor is no less noble than the marble of which the statue may be made, so the stimulus underlying the dream does not really affect the artistic or the ethical values we should attach to it. There is in this a warning against the perpetration of scientific errors by following our everyday conventional views of what constitutes a proper and worthy origin for a mental state. For instance, certain writers (Stekel and his school) have found that religious fancies seem to emanate from a sexual back-

OPPORTUNISTIC CHARACTER OF DREAM RECALL IS SHOWN IN LOOSE PLAY OF PUNS AND IN THE EVOCATION OF EXALTED THOUGHTS BY LOWLY CUES

ground. This historical origin is suggested by dreams and sustained by the history of sex worship and related cults. Yet it is essentially spurious from the standpoint of tracing the true genesis of our sentiments and emotional states. We should leave to anthropologists and to students of religion the determination of such matters as the origins of worship. For the expert onirologist finds very little in dreams to bear out the large school of exponents of *Nothing But*, like W. Stekel, who are—in the words of J. J. Putnam of Boston—attempting to explain the higher by the lower. It is absurd to seek proof of historical origins, or even of origins in the psycho-genesis of a single individual, in the light of a few dreams. This is on account of the immense loose-play of the mind and of our tendency to overlook the play of mere chance. That is, adventitious mechanical thought-linkages may be as foreign to any historical or genetic significance as the random tumblings of the bits of glass that make up the picture in the kaleidoscope.

Taking due account of the doctrine of chances, we should not be perturbed about this conflict or contrast between high and low motives or themes as part of the problem of dream analysis. We are not concerned primarily with values nor even with the mere juxtaposition of events in the actual working of the mind. The onirologist is interested ultimately in the permanent trends that govern the individual. But as "one swallow does not make a summer," so the mechanism of a few dreams will not constitute a basis for judging the ethical standards of a complex individual.

It is not how we are stimulated that decides the worthiness or importance of reaction, but how we react.

The study of dreams should help us to understand the co-relation between stimulus and reaction. When this shall be fully understood it will be time to pass judgment on ethical values and esthetic appreciation in dreams—but not till then.

Therefore, let us take the Rosary Dream for what it is. In one sense it is fantastical, a vision of beauty and gentleness. Physiologically, it is a partial acknowledgement in dream style of faint sensations from the bladder region. These sensations evoke ideas experientially linked in the past with the *recognition* of peristalsis and the *recognition* of the bladder contents, namely, the bead-like segmentations of the intestine and the yellow color of the bladder contents.

Related to this sort of dream is that of a young woman who dreamed she was *drinking chicken ochre soup*. This was itself an error of memory

MODUS OPERANDI OF SUBROGATION IS BEST DISCLOSED THROUGH ITEMS THAT CO-RELATE WITH A MERE FRACTION OF THE ELEMENTS IN THE CUE

in real life because, of course the name of the vegetable is *okra*. The dreamer, awaking with consciousness of a full bladder, recognized the aptness of the subrogated imagery.

We have already referred to many cases in which the color yellow figures as part of the process of recognizing the stimulus from the bladder. This may extend to "puns"; as in a dream where the dreamer is pouring *tea* in honor of Professor *Goldwasser*.

Another caution is in order at this point: that is, to warn us not to expect a close co-relation between all the elements of the dream and the particular stimuli which we happen to be interested in. For much of the reaction may be due, not to a new stimulus but to a pre-existing facilitation. For instance, in the dream of Chicken Ochre we do not need to seek any special connection between a recent interest in the bladder on the one hand and interest in drinking. That is a thought-linkage which is developed through "conditioning" our thought of drinking by frequent connection with the experience of bladder fullness. Similarly, no new constructive imagination has to be hypothecated in order to explain dreams in which yellow beverages are evoked as subrogations for bladder fullness.

Machinery Dreams of a Freudian Type

The Suitor's Dream is the dream of an engaged man who was advancing rather rapidly in economic prosperity. Whatever the physical stimuli may have been, the psychic aspect was predominant in the reaction. There is a sex element in connection with the Montessori apparatus which the dreamer had occasion to deal with in his educational work. Associations reveal the fact that he was preoccupied in the dream with those portions of the apparatus known as inserts. Such preoccupations are very common, as revealing a *categoreme* of intromissive objects, especially when marriage is under contemplation. The other part of the dream that stands out is the *absence* of the fiancée. It was evident that the fiancée lived in a place for which the dreamer had no great liking. Accordingly, the hypothesis was made to the effect that he was weary of having his fiancée live on "Main Street," and wished to "pass-up" the town. This was confirmed.

We are far from agreement with the proposition that every sort of machinery dream is commonly symbolical of the sexual apparatus as Freud and Jung have found. There is no mistaking the link between the two sets of ideas. It is that machinery presents a large number of mechanical principles which are among those adopted by Nature

in procreation. Conversely, to those familiar with machine-shop practice, it is well known that tools and parts of machinery are named after the sexual functions, not through ribaldry, but because of the clearness with which objects can be thus designated,— e.g., *hermaphrodite* compass, *male* and *female* screw. It is easy to fabricate an appearance of deep anthropological knowledge in citing such examples. As a matter of fact, the only significance of machinery in relation to sex function is that imposed by the inevitable simplicity of the mechanism of procreation, as far as the average person consciously imagines it. The same fact makes it possible to apperceive an allusion to sex activities where none is present, as I have tried to explain in interpretations of flying or levitation dreams. ("How Stimulus-and-Reaction Explains Levitation Dreams," Journal of Abnormal Psychology, April 1920, page 28.)

In the *Live Locomotives Dream* this question of machinery continues to be relevant. There is a distinct allusion to marriage. It will be noted that both dreams of this subject are train dreams.

Now it should be noted (despite my suggestion that machinery dreams are loosely interpreted in Freudian technique) that this dreamer was racially the type of person from whom Freud has obtained most of his material. Therefore, it is not surprising that I have been inclined to regard this dream as strictly Freudian in character.

The *umbrella trees* with their foliage at the top, certainly represented the male organ with the suggestion of seminal discharge. The nuts would be naturally in sequence with the same idea of seed, but beyond that point I think the simple Freudian reductive method will not serve us. We must look for a reconstitution in a manner more detached from sex analogy. For example, Chinese or Li-chi nuts are exotics, and abnormalities, in comparison with our familiar nuts that have a stiff shell. Similarly, the internal evidence of the dream indicates another kind of abnormality, that is, as between the *regular* kind and the *irregular* kind of activity.

The dream reduced itself to this, whether to make use of abnormal mechanical means of controlling fructification, or to let nature take its course. The fancy was dictated probably by an incipient or anticipated seminal discharge, and thus the dream could be put into the category of reactions to physical stimuli. Yet it may evince a determination to favor birth control.

Our results tend to show that the evoking of subrogate images for female or male organs is more likely to be derived from the physiologi-

cal events in the genitalia than from the spontaneous activity of imagination.

There is a bare possibility that Freudians would see in this particular dream of the nuts some form of sex perversion. This is a point, however, that we had good reason to rule out; although it is our policy to put to the test every reasonable interpretation that comes to mind. As a matter of fact, we found that the dreamer was an exceedingly successful man and had the most normal home-making and love-making impulses. Therefore, it is probable that he had made up his mind to practice birth control in some healthful way; the expression of this decision being found in the exuberant phrase about perfecting the horse engines.

Furthermore, it was evident that this subject was very much given to expressing a simple idea in symbolical form. This connotes the fact that in reading dreams allowances have to be made sometimes for the subject's ordinary waking habits of speech.

It may be remarked here that, so far, in this Random Collection we have not met with dreams of sex perversion. This is a mere accident of sampling, as such appear even in short series of dreams from substantially *normal* subjects. To the same files a number of young men in college gave their dreams without suspecting that there was in them an element revealing sex perversion. They came into the office not as patients, but out of curiosity. Sometimes the dream readings, occasioned by these offerings, permitted the interpreter to give helpful suggestions about sex matters to individuals who would not have gone for relief to medical sources.

The Aeroplane Dream appeared, on investigation, to be a falling dream rather than a typical flying dream. As is characteristic in these falling dreams, the experience is not attributed to the dreamer himself, but to a subrogate character. One may say the dream was not a true flying dream, in spite of the aeroplane, because there were no sensations of the levitation type. Yet it should be remarked that a falling dream is frequently preceded by a flying dream or by a condition that would finally lead to flying sensations. The typical flying dream should include experiences of levitation and this dream did not. (See op. cit. above, on page 79.)

The Princess Dream appeared to be a conventional wish-fulfillment, so far as one could determine. It was a fancy of a relative, and

IN EXPLORING FOR CUES UNDERLYING DREAMS CARE IS REQUIRED TO AVOID INVASIONS OF PRIVACY LEST CO-OPERATION BE IMPAIRED

one does not usually press one's relatives for information about their dreams; but it happened to be included in this Random Collection, and I must make the best of it. Horticultural ambition is its "drive."

It was collected among other dreams when I was very much hammered by my Freudian friends to see the sex meaning in dreams. In any case, no definite pressing of the question was possible and it was not pushed to the point of an *experimentum crucis*, at least not beyond a demonstration of whole-hearted interest in gardening.

The Stalactite Dream is quite different from the preceding dream as regards the question of evidence. This was interpreted and the interpretation was confronted with the facts. "I do not remember the other people very clearly," said the subject. The interpreter asked, "Why be so particular about the plural?" Whereupon the young lady blushed and confessed that she had one particular person in mind. We have reason to believe that he is the one whom she since married.

Often stalactites are, naturally enough, subrogations for the male. The unit constituents are pendulousness and funicular form.

Complex Dreams of File 126

The dreamer was a woman of charm, approaching middle age and reaching that point which is supposed to be the parting of the ways between marriage and spinsterhood. At the same time, it was quite evident that the subject was one of those interesting persons who remain charming and vivacious long after even the normal time for grey hair. She was a musician of accomplishment, a globe trotter, a person of many friends and sympathies and of wide artistic appreciation. There was a background of broad education and excellent family atmosphere.

Under these circumstances, the dream interpreter's function came dangerously near to being that of a person exhibiting parlor tricks. And, since the lady was one whose mental reservations there was no excuse for invading, a dream analysis accordingly became somewhat difficult. Yet the interpreter felt bound to make a good showing.

Only long practice in reconstituting dreams as produced by a multitude of drives, can give the interpreter any assurance of success in case his skill is put to the test of open demonstration before observers.

The practiced observer of dreams will reject the Freudian theories as to symbolism. He will view the various items, which figure in his

ZADIG TEST CAN BE MANAGED SO AS TO DEMONSTRATE CUES WITHOUT FULL REVELATIONS FROM DREAMER

reconstitution of the dream thought, as if they had arranged themselves like particles of sand lapped by the waves and had fallen into rows and layers carrying mute evidence of the tide that bore them.

It is a matter of interest close to the Zadig Test that, without penetrating the reserve of the subject, we made exact "hits" at the facts behind these dreams. In particular, one of the co-relations we found in the *Violin Lesson Dream* was a product of pure inference. We had predicted that a certain relationship would be found to obtain between the two musical compositions alluded to. This guess proved successful, being based on the theory of "dream comparison" which we have spoken of as "significant parallel." (Compare fourth item page 69.) It takes the form: A is to B as A′ is to B′.

In the *Proposal Dream*, the parallelism can be stated as follows: Dreamer is to Mr. H--- (a missing character in the dream) as Miss M--- is to Mr. W---. The answer is Mr. H--- stands for some man who should propose to the dreamer.

Now, carrying these substitute values through into an interpretation of the dream, we find that the dreamer is contemplating the question of marriage. We can take with a grain of salt the reaction of alarm and flight. For it is characteristic of women that the reaction of withdrawal is a biological test on their part of pertinacity or seriousness of manly attention. However that may be, the reaction of flight does not necessarily imply that the attentions in question would be unwelcome, especially as no specific suggestions of resistance appeared in the dream.

So much for the oniric parallel in this case. A corollary of this situation, in the ordinary course of dream interpretation, would be derived as follows: the speaking of Italian is inappropriate to Mr. W--- and Miss M---. The question arises whether it would be equally inappropriate in the relations between Mr. H--- and the dreamer. The corollary was deduced that Mr. H--- had been included in a class-concept (categoreme) of people for whom speaking Italian would be an appropriate practice. This was then put to the test by asking: "Is Mr. H--- a person whom you would naturally think of as speaking Italian?" The answer was positive as to the categoreme: "Certainly, he sings Italian songs very beautifully."

The use of corollary propositions in this manner is one of the best means of exploring the state of mind of individuals without rushing in "where angels fear to tread."

AMONG FANCIFUL DREAM IMAGES TRIANGULAR RELATIONS ARE FOUND THAT PERMIT SQUARING ITEMS WITH UNKNOWN CUE OR CUES

It is now in order to complete the explanation of a previously adduced example of oniric parallelism, the one involved in the Wolf and Bullfinch Dream on page 56. For, up to this point, I have refrained from citing the crucial question that was put to the narrator of the dream, as part of the Zadig Test. It was presented in the following form: "Was the young man in the case a dog fancier?" The affirmative answer having been given, it served to clinch the train of reasoning based on the assumed parallelism. Yet there had been no clues whatever to the supposed suitor's interest in dogs, except what could be deduced from the comparison indicated, as between Wolf and Bullfinch. More fully stated, this appeared to be: Dreamer is to Young Man as Grandmother is to Bullfinch. Then again, pet Bullfinch is to other (wild) Birds, as X (unknown) is to Wolf. But, since Wolf is a kind of wild Dog, we can solve X as equal to pet dog; conversely Wolf equals Dog *plus* wildness or non-domesticity. Dog being reached, we seek the prototype of which both Dog and Wolf are subrogates, the one subconscious, the other conscious. By this sort of "rule of three" we work out the answer that the dreamer wished to make attribution to her friend of the qualities he lacked in aggressiveness and domesticity. Combining the two implied *desiderata* into one reflection, we conclude that the dreamer wished the young man would get up his courage and propose so that they might be married, thus achieving domesticity for him.

We put off this explanation of the Wolf and Bullfinch Dream, in order that the way for it might be paved by the less complicated cases of the Marble Staircase and the Proposal Dreams.

The Violin Lesson Dream has a similarly involved parallel, whereby the interpreter was enabled to make a definite hit regarding the musical compositions in question. This does not require elaboration here, since, as already stated, the dream parallelism was worked out so as to make valid inferences regarding the music. It would take too long to relate the Zadig Test with that definiteness which belongs to comparisons of musical compositions.

As to the field of musical dreams, it is largely untilled but could afford parallelisms of highly definite quantitative and qualitative character.

We may remark that our investigations have been sufficiently extended in this field to show that the concept of trial-and-error in apperception can be applied fully to musical trains of thought, as well as to ordinary recall under sensory stimulation.

The Singing Invalid Dream represents an attempt to "kill two birds with one stone." It is no wonder we were somewhat perplexed

PROPHETIC DREAMS DWINDLE IN SIGNIFICANCE WHEN ALL CIRCUMSTANCES ARE CONSIDERED

by the fact that this appeared to be a prophetic dream and apparently was so accepted by the dreamer without any special comment or surprise. It is perhaps a good thing that this dream has been included by the sampler, as it typifies a large class of dreams, usually imperfectly analyzed, that seem to indicate the foreknowledge of events.

Our investigation does not, however, lean in the direction of ascribing any validity to prophetic dreams; but it is only proper to accept the fact that the appearance of such validity is strong enough from time to time to make it difficult to explain away the "coincidences" to the dreamer.

The subject who furnished the three preceding dreams was evidently impressed by the prophetic element which came out in them. This was one of the reasons that she added a dream of two years before, in which the prophetic element is quite marked.

Prophetic Dreams

Personally, I have had no dreams showing foreknowledge of events although several dreams anticipated a communication from a distance regarding events that had occurred at or before the time of dreaming. But in only one of these dreams could we rule out the possibility of my having had anticipatory knowledge or seasonable expectation of the event. Even in this one instance there may have been an element of pure coincidence. When I stated the case to Professor Jastrow (then investigating Eusapia Palladino) he was skeptical, as he is on all matters of occult psychology. Yet he assured me that the ordinary probabilities were overwhelming against such a coincidence as had presumably occurred in the case of my dream.

It was a dream of great agitation in the middle of the night and people running around in a narrow hallway in their dressing gowns. Other scenes were similar to those of my travels with a certain elderly lady and her granddaughter. At the conclusion of one scene, we all ran hastily to our bedrooms to pack our baggage. Next morning I read in the New York Times that these two friends, with whom I had been out of touch for some years, were among the passengers on a certain boat which had struck a reef near the Scilly Islands at two in the morning, necessitating the transfer of the passengers and a hasty packing-up of their belongings in their staterooms.

Retroactive Study of Old Dreams

It was quite common for subjects in the dream investigation to supply favorite dreams from the past. Very often these were found

CURRENT DREAMS PERMIT RETROSPECTIVE PROPHECY AS TO CONTENT OF PAST DREAMS THAT HAVE BEEN WITHHELD FROM INTERPRETER

to be highly significant revelations of character. Sometimes the subject, if he was a patient, would be asked to record such of these dreams as he wished, keeping them temporarily from the knowledge of the investigator. In a number of cases this was requested, because the subject had become eager to study his back dreams, now that the recent ones were being satisfactorily interpreted. We thus supplement the investigation by reviewing the older dream experiences that have puzzled him. In these cases, we would record on paper, or on the phonograph, our guesses as to the hidden content of a considerable number of the current dreams. From these records we would then lay out what should have been, years before, the underlying significance of the withheld dreams. Thus we assumed a certain continuity and perseveration rather than any sudden change coming over the spirit of the subject's dreams. In most cases, retroactive predictions by this method proved surprisingly, not to say staggeringly, accurate. Since then the method has been used often, and on many special cases, until we have ceased to make much to-do about it; for it is only too evident that perseverating attitudes or habits of thought and interests are continually carried along in the dreams of subjects. This is particularly true where there is some "perplex,"—i. e., some more or less disturbing problem. If the "perplex" does not show itself as an acute concrete problem of everyday waking life, it may leave its mark on recorded dreams for decades on end, as we have found.

Possible Over-Valuation of Coincidences

In the *Trip to Europe Dream*, not only does the predilection of the subject for the prophetic type of dream show itself, but also interest in and anticipations of meeting people. This is a pleasant idiosyncrasy of the subject that is in keeping with the agreeable character of her life and personality, as we described it in the beginning. The tendency to look ahead and fill out the picture beforehand is an underlying definite drive; it increases the chances of a happy coincidence between anticipation and reality. As the trip unfolded, in reality, there appeared to be a somewhat remarkable coincidence between this dream and the story of the real trip as given in italics. Still, the degree of coincidence is not beyond the natural probabilities, if one takes into consideration the tendencies of the dreamer, her habits of thought, her rather wide circle of acquaintanceship and her way of looking ahead.

Beyond this sort of analysis one can hardly go without trespassing on the field of the Society for Psychical Research. They have this

PROPHETIC DREAMS LIKE ALTRUISTIC DREAMS ARE VERY RARE AND THEIR AUTHENTICITY AS SUCH IS DIFFICULT TO DETERMINE

matter of prophetic, as well as veridical, dreaming well in hand. And we must remember that the object of this study is not to investigate any particular type of dream, but to present a fair sampling of those that come to hand.

The mystery of dreams rested easily upon our talented lady. One does not quite dare to "touch the Gossamer"; one has no reason to attack the veracity of the dreamer in order to reduce the extraordinary to the commonplace. In such cases, one is inclined to accept the worldly-wise advice of Balthazar Gracian, whose teaching it was that we should leave a bit of mystery in everything. It would be a great pity were there no mystery left in dreams—if only for artistic purposes.

In conclusion, it may be said that this set of dreams throws a light on the problem of alleged telepathic and similarly mysterious influences in dreams. Such aspects of dreams are really secondary and hardly deserve as much prominence in a general collection as we have given them here. The majority of dreams seem to owe nothing to any esoteric or supernal influence. Therefore, our general conclusion is that if a dream is sufficiently well stated and *obtained fresh*, and if one takes into account the underlying probabilities in the case with due regard to the idiosyncrasies and perseverating trends in the individual, one will find that each element in the dream reaches its place in the fancy under the influence of definite drives, each one aroused by identifiable experiences of the dreamer and sustained by characteristic operations of the individual's psychological equipment. In a phrase, the dream is a special case of the working of personality, and not a separate "function" in any sense.

Another Altruistic Dream

Earlier in this comment (page 59) we have had occasion to remark upon the rarity of altruistic dreams. The *Reception Dream* was conspicuously unselfish. It showed, moreover, at the time of narration that the dreamer was still intent upon the fulfilment of a hidden wish concerning a social reception that had not yet come off.

In the course of investigating this dream I encountered a marked resistance on the part of the subject, who was a woman of unusual capability. The dream was recorded piecemeal in answer to questions; only the first two sentences having been furnished freely. The last sentence corresponds to the true motive of the dream. It was apparently a perfectly altruistic desire that certain of her friends should not remain uninvited from the social gathering in question.

EVEN DREAMS IMPERFECTLY ANALYZED MAY THROW LIGHT ON THE GENERAL PSYCHONEUROTIC CONDITION OF THE DREAMER

The itemizing of the *coiffures* belonging to the dream personages was the means of identifying absolutely the topic of the dream thought. The revelation of motive followed.

In this connection it may be remarked that such identifications are far more frequent and leave far less room for doubt than is commonly believed. In most dreams, identification is highly specific. One has only to take such pains with items of the inventory as one would take in identifying some counter in a Ten Cent Store through a list of articles bought there.

Embarking Dream and Four-Fold Dream.

The Embarking Dream is that of a nervous young man of the psychasthenic type. While he consented to record his dreams, he withdrew from the subsequent investigation, and thus afforded us an illustration of that element of "inaccessibility" which comes to the fore in any "fair sampling" of dreams.

The atmosphere of hurry represented in the dream was characteristic of the mental state of the subject, sleeping or waking, as also his interest in his family connections. The dream is thus a combination of two trends of thought; the one dictated by his excitable physical state (persisting during sleep in the form of muscle-tension and circulatory instability), the other by purely psychic interest in rejoining his family abroad.

In the *Four-Fold Dream* of this subject intrinsic analysis makes it interesting to notice the number of cross-bearings that are to be found in the dream itself. The high lights are the emphasis on numbers, the general atmosphere of wrangling and instability, and the apparent lack of any poise or settled attitude. As it happens, this was perfectly consonant with the state of mind of the dreamer at the time. He represented what we have come to call in our investigation the "scrambled eggs" type of mind.

Although he had been referred to us by a friend and we had offered to help him find out the cause of his agitated dreams, with a view to directing him to the source of proper medical help, the subject sheared off from the process of investigation and seemed to prefer his own helter-skelter state of mind to anything like an orderly readjustment of his life. The result is that this *four-fold* dream can be offered only as a sample of the hectic type of dream, of which very little can be made out, owing to non-coöperation of the subject.

A Freudian would not be slow to suspect a polymorphous perverse individual. Many signs pointed this way and it is probable that the young

ONE CHARACTER FROM REAL LIFE APPEARING AS TWO PERSONS IN DREAM USUALLY CONNOTES SOME DEGREE OF SPLIT-MINDEDNESS

man, being a Hebrew and of the neurasthenic type and having been brought up under unsatisfactory economic conditions, both as to training and other features of home life, had acquired all the complexes that such personalities develop; father complexes, mother complexes, sister complexes, with a certain amount of perversity.

Perhaps it was a sense of this maladjustment that led the young man to withdraw from our investigation.

File 133

The dream of the *Father as Two Persons* need not puzzle us very long, for the dreamer's explanation as given in italics is adequate as suggesting the essential cues. We see here the influence of the perseveration of the unadjusted: the re-action of trends of thought left incomplete at some earlier time. It is not clear whether this dream carries any idea to a definite resolution, unless it be one of filial succession, as fitting his earlier dreams.

It should be remembered that sometimes unadjusted impressions may perseverate for years, leading to what we may call "psychic collisions" with resulting tension in sleep and sudden waking in the night under the influence of mental conflicts. It usually takes a series of dreams to resolve such deadlocks by "dreaming out" an adjustment or reconcilement of tendencies. (See Resolution of a Skin Phobia With Nightmare, Jour. of Abn. Psych., June-September, 1920, page 157.)

The representation of one person as two is the converse of the representation of two persons as one. All degrees of these combinations that imagination can conceive are found represented in dreams. Sometimes persons represented in double are found to correspond really to two sets of thoughts about that person. In other cases, one of the two persons is an *alter ego* for the dreamer. Freudians would readily conclude that this dream hinged on an "identification" of the dreamer with his father, which might point to the existence of a mother complex.

We cannot enter here upon the discussion of "identification" in the Freudian sense because, like many other questions of the dream, it is typically involved in controversies of the day concerning fallacies in the psychoanalytic theory. It is enough to assert here that every variety of doubling and subdividing of personality is found in the guise of dream-characters. But, unless we recognize in dreams the large mechanistic and adventitious factors (like the chance reactions of chips in a kaleidoscope) we shall be spinning endless theories to account for "symbols" and "identifications" that never really occur. This tends to artificialize our view of

real life, even as the Freudian theory often misrepresents commonplace phenomena of family relationship as Oedipus and Elektra complexes. The "mother-complex" even now is coming to be spoken of in a sense differing from the original psychoanalytic meaning. (See chapter on the Mother-Complex in *Functional Nerve Diseases,* an Oxford Medical Publication; showing contrast with Freudian views.)

In this dream there was no occasion to investigate the attitude of the dreamer toward his father and mother. The dreamer is a person in normal life whose sentiments are in all probability just as one might naturally suppose them to be from the circumstances of the case as stated in italics. The dream reproduces essentially the conditions under which the child knew the father, namely those of a certain degree of unfamiliarity.

The prototype of the *Surveying in Snow Dream* is the chess game in "Alice Through the Looking Glass." It is true that in many cases the chess games, like Lewis Carroll's, may be interpreted in the light of the analogy to forbidden moves—as Freud himself has done. (Cf. his Introduction to Psychoanalysis.)

Our own experience does not support the Freudian signification. Regular-pattern dreams may arise from a variety of causes. In half a dozen dreams where we encountered the marking of land in regular patterns, there was a suggestion of methodical accounting for property. This might be derived from the combining of two influences from waking habit: (1) the fact of survey of acreage being made in rectangles; (2) the usual shape or arrangement of the ruling in account books where quadrille paper, or at least columnar ruling is the custom.

In one such dream the subject had laid out regular rows of little heaps of earth, at the center of which she placed a chicken, planting its two feet in the loam. We had reason to believe that this dream was dictated by a desire to increase the family income by going into the chicken business. The relation to the sense of proprietorship, account book ruling and acreage was pretty obvious. The drive underlying this dream seemed to us at the time to be the acquisitive instinct.

When it came to the Surveying in Snow Dream we applied the experience we had acquired in previous cases and the provisional interpretation was made *in petto* that this had to do with some form of anticipated ownership. The corollary was deduced, in the light of the death of the father, that thoughts of succession had been engendered, as natural in such a case, and that the dreamer had recently been concerned in settling an estate. The retrospective prophesy was made that the dreamer would acknowledge the connection of his

dream with the settling of an estate. It was purposely not assumed that it was the father's estate. This hypothesis was submitted to the dreamer as a part of the confrontation with the facts. It proved to be correct in so far as the dreamer had indeed been concerned in a property readjustment in behalf of a relative. Although the dreamer was loth to praise himself, we found his action in the matter had been very creditable; thus explaining the fancy of successful ball play.

In connection with the *Hay Cutting Dream* we should remark that there is considerable advantage in interpreting dreams in the reverse order of their actual narration, whether we apply this to the single dream or to a succession of dreams. The reason is contained in the concept of the perseveration of the unadjusted: it takes time to adjust the unadjusted and to work out the reconcilement of tendencies which may be in psychic collision. So it happens that by understanding the Father Dream of File 133, we are prepared to understand the earlier dream of Surveying in Snow, and in turn we can deal more effectively with the Hay Cutting Dream. For the Hay Cutting Dream seems to be a confused prelude to the Snow Surveying Dream. It represents the agitations of thought concerning the financial settlement. Our guess to this effect was fully confirmed.

Without giving away the detailed story of the dreamer's life, we can only indicate the essential points. The Call family are described as "simple generic Calls." This admission of the dreamer is highly suggestive. It points to the fact that a great many specific images of dreams are in reality only adumbrations (which are clues for the interpreter) that a certain class or categoreme of thoughts is in operation. For instance, the Calls might have been a family where all the inheritance of the father and mother was distributed evenly, or it might have been one where everything went to the eldest son. We cannot reveal here which is the case. But noteworthy in the light of such a clue is this sentence of the dream: "The lumps seemed to be about our respective sizes, and to be falling on us respectively." Such detached phrases are often found, by the inferences here suggested, to be fully accredited verbal reactions corresponding to simple but unadjusted thoughts of the day before. Conversely, a vivid dream may prove to be the dramatization of a single unuttered phrase.

The contrast between *weeds* or *poor grass* and *hay* is again rather significant of the question of richness or poverty in the matter of inheritance. We thus confidently inferred that this dream was a preparation for the very topic that was dealt with in a somewhat different and more altruistic sense in the dream of Surveying in Snow.

PISCATORIAL ITEMS WHEN CONSIDERED WITH DUE REGARD TO THEIR CONTEXT MAY PROVE ASSIGNABLE TO BODILY SENSATIONS MIS-RECOGNIZED

The Marble Fish Dream is of a totally different order and is not based on mainly psychic cues. It has every earmark of being a genital dream; that is, a series of thought processes started by stimuli of a sensory nature from the genitalia.

Our explanation will be simplified and made duly physiological if we assume from the start the stimulus of a periodic occurrence in the male, namely that of an emission of semen. The imagining of a cistern with a *cement* rim is almost diagnostic and constitutes a verbal play on the *S* sound followed by the letters e-m-e. The fish in this case is a perfectly obvious subrogation (not a true symbol according to our view) for the male organ affected with two qualities, that of nearness to water and slipperiness. The situation of the fish in the cistern and the observation of their liveliness recalls an almost exact parallel in the Dissection Dream of File 89 which, however, was inspired by psychic cues. The appearance of the fish that was caught suggests very strongly the influence of the categoric thought of *whiteness* which is so frequently brought to mind in the dream whenever there is a subconscious apprehension of a seminal emission. The rest of the second paragraph can be explained as a reflection of the actual bodily sensations or anticipated sensations. The last paragraph is a reflection of the disgust or discomfort that plays a part in the sense of uncleanliness. In this case, the three paragraphs of the dream seem to correspond in time sequence and point to point, with the usual stages of a so-called wet dream. Therefore it is perfectly reasonable that the fancies of fishing or, in other words, catching that which is normally edible should end up with a transfer of the sense of discomfort and disgust to the subject of *food.* Now the equivalent, or, as it were, equation of meaning of the idea of food *plus* the idea of fish, combined in the Algebra of the dream with the mood of disgust, would naturally lead to a transfer of the pattern of disgust from the proper realm of skin sensation to that of taste.

Such subrogations are to be regarded as accidental, due to the commingling of stimuli in the dream and to the fact that the later stimuli are apperceived in terms of the fancies set up by the earlier ones. In other words, it is quite unnecessary to draw any conclusion (as a Freudian might do in obviously psychopathic subjects) from the interchange of the thought of the seminal emission with that of ingestion of poison, as in the terms of the last paragraph.

Annoying Dog Dream.

This dream is a *lightning* chain of ideas set off by thunder. The dogs were spoken of as *real men* by the lady when giving

associations. One dog proved, to our dismay, to be a subrogate for the husband. The oniric attribute that identified the husband arose from a situation of the moment, in which the unit constituent of volubility marked the thought of the husband. It was one of those situations, frequent in married life, where a sensible husband would "make himself scarce" a while, and would find himself very much more popular after a time. It was noticed that there was an undercurrent of deep affection for the dog because of the association with the brother. This also fitted her relation to her husband and showed that the situation was not acute between them, but that she was mindful of the deeper ties that held her to her husband, although at the time she found him rather trying. She had met someone whom she had found very companionable, as a relief from too much home existence. A situation in real life where actual dogs were concerned had prepared the fancy of the subject to engage in subrogating dogs for husband and friend. There had been a question in the neighborhood as to which one of two very individual and attractive dogs had the most engaging personality. The subrogation for the husband, the big dog, should not be considered a degrading transformation; it was simply a reaction facilitated by opportune analogies. The oniric attributes are derived from a setting of daily life in which the dogs did not figure in a really degrading way.

FILE 155 *STUDIED IN THE FREUDIAN MANNER.*

The inventory of *The Grounded Launch Dream* shows the following items specially mentioned:—

Interest in position of launch, as not great enough to encourage investigation.

Desire to stay in winter home.

Desire to see roses (unrealized).

From a standpoint of "symbolism" the interpreter might be right in supposing any navigating object to be the male organ and there is much historical and psychoanalytic material to show that roses unquestionably figure very often as "symbols" for the female organ.

For the sake of illustration, let us see what can be made out of these dreams from the psychoanalytic standpoint. The instigation, we will say, came from thoughts of the genital apparatus. The dreamer did not feel a great concern about it, but enough to think of sex satisfactions, and to be somewhat disturbed over the state of repair of

the "launch." We are (psychoanalytically) led to infer that this is a dream of partial impotence.

Such a physical disability would be given first thought in a psychoanalytic reading of dreams and the symbols would lead the analyst onward. But, reasonably, this dreamer may have been regretting not having spent the winter away from the local bad weather. One doubts the Freudian meaning.

The Seashore Dream Psychoanalyzed.

As to digging for clams, we recall the enthusiasm of two dreamers (both figuring in this collection) concerning the catching of fish. This sort of enthusiasm we would at once apperceive as being a form of sex interest. What we can "predicate" of the nature of the clam would suggest to us that this was a "symbol" of the female organ. Analogizing with *shallow pit* and *underground passage*, we would not find our progress impeded in tracing symbolical meaning; but when it comes to attempting to *close the hall* by putting a door against it, we are somewhat at a loss to continue in the direction of the sex meanings. But our puzzlement is of short duration, because the psychoanalytic mind finds the presence of a wolf in a cave has a strong flavor of the savagery with which individuals sometimes subconsciously contemplate the sex relation. Whether this be due to marked aggressiveness or to the harassed feeling of a man unable to fulfill sexual duties is left open. Yet our earlier supposition seems to sustain the view that the latter element is the predominating one.

The Watch Dream Psychoanalyzed

When we get to the Watch Dream we are at once reassured as to our last statement by the fact that the *watch* is evidently, like the *launch*, out of repair. The watch then becomes, by a not unnatural equivocation, the symbol of the male organ. In any case, this sort of guessing is defensible, whether we use the psychoanalytic methods or the reconstitutive method. The steps of inference are: (1) a suspicion of similarity between something in real life and the oniric predicates of a dream item; (2) one substitutes the dream item for the former, as if the meaning had been taken up by the latter. Then one "tries it on" throughout the dream. But this is purely a device of interpretation, and should not be raised to the dignity of a principle.

STAIRS IN FLYING DREAMS AND RHYTHM IN WATCH DREAMS HAVE CIRCULATORY ORIGIN DESPITE ALLEGED SEX SYMBOLISM

It will be noted that the dreamer carries a new watch for a while. Next, there is a lot of dirt and trash. This is often found empirically to be a mental reflection or adumbration of seminal emission. Putting the empirical fact and inference together, we become a little more secure about the supposed "symbolism" of the *watch.* This item reappears as an *old watch* that arouses shame. As Freud would say, "one need not be surprised" that a man should be ashamed of the imperfections of the genital organs. In so speaking of the matter, we are inverting a remark of Freud's touching Flying Dreams, by which he hints that the peculiar elation that often marks levitation fancies is due to sexual pride. It is rather curious that the dream of the Watch ends with what is essentially a Flying Dream of "Alice in Wonderland" type.

It is well known that Freud has vaguely connected the Flying Dream with erotic motion-pleasure. In his characteristic way he says, "We shall also not be surprised to hear that this or that dreamer is very proud of his ability to fly." At this point a bewildering number of alternative explanations come to us and we are tempted to speak of the influence of heartbeats upon the representation of staircases in dreams. Our results traverse Freud's. (See "The Interpretation of Dreams," p. 235 et seq.)

The Sick Brother Dream contains a piece of philosophy which requires very little comment. It is obvious from what we have already said that the Sick Brother is an *alter ego* for the dreamer himself, who was at the time rather hypochondriacal.

CONTRA-INDICATIONS FOR THE FREUDIAN VIEW.

The Brown Birds Dream is rather striking in so far as it brings in the brother, whom we now understand to be a possible substitute for the dreamer himself. Then, applying the principle of categoreme as we have described it (page 62), we could infer that the concern of the dream was the dreamer's health. But what have all these numerous birds got to do with the case?

The two thousand dollars' worth of *brown birds* suggests what Aristotle explained as an *auxesis* or exaggeration based on increased sensitivity in sleep as regards somatic stimuli. To make a long story short, it would seem that there had been a perception of heartbeats governing the fancy in the dream. The latter part of the dream and the attempt to *get out of the transaction* registers a dissatisfaction which is almost diagnostic of a condition of discomfort from the pal-

pitation. This seems to throw a different light on the question of whether the watch represents the male organ or not!

May it not be that the watch is the heart! From the reconstitutive standpoint, its pulsations are more significant than the pulsations occasionally observed in the genitalia. What is more, a *launch* may be a palpitating object and a subrogate image for the heart.

Is it not time to reverse the psychoanalytic interpretation? Even *roses*, in the earliest dream, may be a subrogation for sensations of comfort, as commonly associated with a warm climate.

Second Seashore Dream.

Lest, however, we should entirely overlook the sexual element because of the apparent reversal of the meaning of alleged genital symbols, we have the Second Seashore Dream. The clams again suggest the possible thought of the female genitalia, while *sand* and *hollow places* are suggestive "sexual symbols" in the Freudian sense.

On the other hand, the symbolism of the clam shell as representing the female organ does not rest on very secure grounds historically or in everyday practice. We must really fall back once more on the reconstitutive method. One should remember that a clam is linked in the mind of those who know the seashore, as this man did, with water, with the dwelling in holes, and with the possession of a tubular foot from which water is issued from time to time. This suggests what unit constituents are really essential in judging the oniric predicates of a clam in a dream. There is a strong suggestion of the components of a bladder situation. Add the fact that the shell opens and closes and we uncover an important thought-linkage with the action of the bladder sphincter.

Now it is time to state the actual findings about the dreamer. He was a hypochondriacal individual, very attentive to his own bodily sensations. He was a man well past middle age and like many persons advanced in years took occasional thought as to his sexual capacity. More intimately connected with the evocation of his dream images was the influence of a bladder and heartbeat situation. His medical examination indicated that these somatic factors were likely to be far more influential in determining subrogations of imagery than any sexual ideas. We have, moreover, seen from the collection of Dr. Chara's dreams, how many dream images can be determined by other visceral conditions besides the sexual.

The conjectures which we have made concerning the sex complex seem to fall to the ground. It is, however, to be recorded that the slight bodily

sensations which so often determine dreams of this kind are rarely capable of absolute analysis and thus tend to drop out of consideration on account of the lack of experimental validation. Whereas, on the contrary, it is always possible to find some suggestion of ideas that would lend support to the view that the dreamer was more concerned with his sex functions than anything else.

We attribute this dreamer's sense of shame in the dreams to the run-down condition of the individual and to his need for rest. He was in other respects supposed to be fairly healthy for a man of fifty-five.

Other Instances of Controversial Type

The Canal Dream of File 159 seems to contradict what we have been saying about the invalidity of the method of symbolism. We can guess the meaning of this dream on a Freudian basis. This was proved by test to the dreamer, a young woman very beautiful and much admired, to be a reflection in sleep as to whether she cared enough about a certain individual to be the mother of his children. The test of the interpretation was made by stating to the young lady that a corollary should be that she knew and liked the owner of the dog. It is reasonable to suppose that the puppies rolled in half-balls represented the thought of embryos, while adumbrating the whole question of fertilization versus birth control. A dream of this kind can be "reconstituted" with complete detail as well as interpreted correctly by the so-called symbolical methods.

The above was one of several vivid sex dreams apparently imposed upon her by the circumstances of her life. Obliged to travel in out-of-the-way localities, she was the object of attentions from men, sometimes unwelcome. One dream that she had was that of a negro breaking into her trunk. Although this was influenced by real anxiety about her luggage, this dream (whether regarded symbolically or reconstitutively) appears to be an expression of repugnance toward sexual aggression.

The German Officers Dream also touches the problem of sexual horror. Frequently men who hear about homosexual relations have dreams of this type. They are similar in their connotations (except as to the protagonists) to those more normal dreams wherein man and woman are having a fight or dispute such as a Punch and Judy show. In this man's dream a boyhood fear of aggression, only presumably sexual, was uncovered by the Zadig Test.

Incidentally it should be remarked that many persons who have had the Freudian theory explained to them develop a regular psychosis

wherein they imagine themselves to be homosexual. This may be regarded as pure suggestion leading men to carry out the horrible implications of self-distrust, or it may be regarded as bringing to light what Freudians call the homosexual component of the Libido.

The Socialist Dream of a young lady was a good example of the method of retrospective prophecy. Without knowing anything about the girl or the circumstances of the dream, we reconstituted it by the use of internal evidence and wrote out detailed hypotheses. The sheets were then sent on to the dreamer by a medical friend, who acted as intermediary throughout. We made the statement that she had been in touch with some persons who had argued on questions of socialism, and that among them were young men, to one of whom she might be engaged. The internal evidence of the dream gave ground for the hypothesis that she was not entirely satisfied as to which "side" she was on and might swing her affection over to another "party." The interpretation proved very close. We later learned that the young lady had transferred her allegiance from No. 1 to No. 2. There is no room to show in detail the method by which the Zadig Test was handled at the time.

It is one of the great drawbacks in presenting the subject of dreams that it requires more space than can be allotted to it under ordinary conditions of printing and publication. It is no doubt on account of this peculiar state of affairs that so many "half-baked" conceptions about dreams are current. Thorough work and real understanding of the nature of the dream require an immense amount of time. One has to take very seriously the most absurd appearances of triviality, and use up a lot of time fortifying oneself against snap judgments that would lead to appealing but inaccurate interpretations.

The Innocent Bystander Dream.

As we have remarked, oniric disputes between the sexes may have erotic significance. This is a sort of Punch and Judy show ending in a revolver fight. The dreamer was separated from her husband. It is a very simple matter here to explain in the Freudian terms that the dreamer dramatized a sexual aggression which would not have been entirely unwelcome. It will be seen that the element of horror is very much toned down. The fact is, the dream occurred at the menstrual period, at which time there was definite emotional instability commingled with normal erotic tendencies.

ONIRIC SUBROGATIONS OR ERRORS OF RECALL CAN BE SO STRIKINGLY APT AS TO INSPIRE RELIANCE ON FIXED SYMBOLS

The Faithless Partner Dream exemplifies exactly the same scheme of ideas that we found in the Innocent Bystander Dream. The *splendid young man* is the husband from whom the dreamer is separated by unhappy conditions, for which the dreamer herself is blameless (but *unfortunate* like the Innocent Bystander). To remedy this situation, the dreamer imagines another individual coming to the rescue and demanding satisfaction.

The nature of that demand for *satisfaction*, however, is quite different from what would be implied in the duel, save for the similarity of mood that we noted in connection with the German Officers Dream and the Innocent Bystander Dream. It is a sexual "engagement" that is in question. The time for the duel is set at twelve. Should any doubt remain in our mind as to the nature of the appointment, let us note what is miscalled "clock symbolism." The hands of the clock enunciate very clearly the way the wheels of the mind are working. *Twelve o'clock* is that position of the hands in which there is the greatest possible likeness to the erect male organ, and *eleven-thirty* is the position in which the hands of the clock have the greatest possible likeness to the female organ—unless it be six o'clock which is often in common parlance known as *sex* o'clock.

The Lunchless Sunday Dream was part of an investigation made at the request of a lady who suffered from heart palpitations but who was pronounced to be without organic heart lesion. The symptoms were that she would wake up in the night with palpitations and find herself crying. By means of this dream and a few others we "predicted" that she was regretting her deceased daughter, not because her grief as a mother had remained unassuaged, but because of the unadjusted state of her mind regarding her own responsibility for not having been willing to bear children and to bring up a larger family. The reflection of this situation will be found in this dream: first, in the initial picture of self-reproach (on the basis of a trivial matter of preparing supper); second, it will be seen that black clothes and other articles represent mourning; third, there is a subrogate image of a girl corresponding in several ways to the dead daughter, and brought to notice simultaneously with horse and colt. The horses were found to adumbrate the idea of a dam and its foal, constituting a pathetically attenuated reference to the unbearable topic.

The apparent absurdity of warning a happily married man against remaining a bachelor can be explained only by the principle of categorial linkages. For a bachelor is—in a categorial sense—a person

who does not have children, whereas a married man is one who should have children. The categorial linkage adumbrates a proposition: "Let not those who should have children be childless!"

We may speak of the conversation in question as an articulation of what is on the dreamer's mind; that being her error in remaining childless, except for one daughter whom she had lost. Thus she had no children to act as comforters in the old age of their mother. We do not need to regard the indirectness of reference to child-bearing as a specific operation of repression.

The last three dreams contain items of the kind that have given ground for the doctrine of Symbolism among the psychoanalysts. In the last dream the *black* items and the *horses* might be apperceived as "symbols" of maternal sorrow; but they are not so palpable as the sexual "symbols" of the other two dreams. Our results tend to show that such "symbols" are opportunistic fabrications due to the dreamer's mental trial and error, and that the alleged symbolical import is chimerical.

Elsewhere it has been shown that the psychoanalysts suffer from the dilemma of having found no criteria to hinder their reading "symbolism" into accidents of analogy or of contiguity in ideas.* This is not the place to prolong the argument in favor of the reconstitutive method as against the "reductive" and "constructive" methods of the Freud-Jung Schools. But, in fairness, it should be stated that a modest proportion of instances yield virtually identical findings whether by the reconstitutive method or by the symbolical methods that we have criticised.

The fact of the matter is that the reconstitutive method, supplemented by something more than an ordinary ability to see resemblances in dreams (a skill emphasized by Aristotle as fundamental) is capable of explaining all that the symbolical interpreters have given us about dream life and more too. The great advantage in the reconstitutive method is that it does not take us too far afield into anthropology and folk lore, nor into poetry and mysticism, but that it places the reading of dreams on the firm foundation of a mechanistic understanding of the interaction of the mind and body.

*"The Psychoanalytic Dilemma" in *Scientific Method in the Interpretation of Dreams*, Journal of Abnormal Psychology, Feb.-March, 1916.